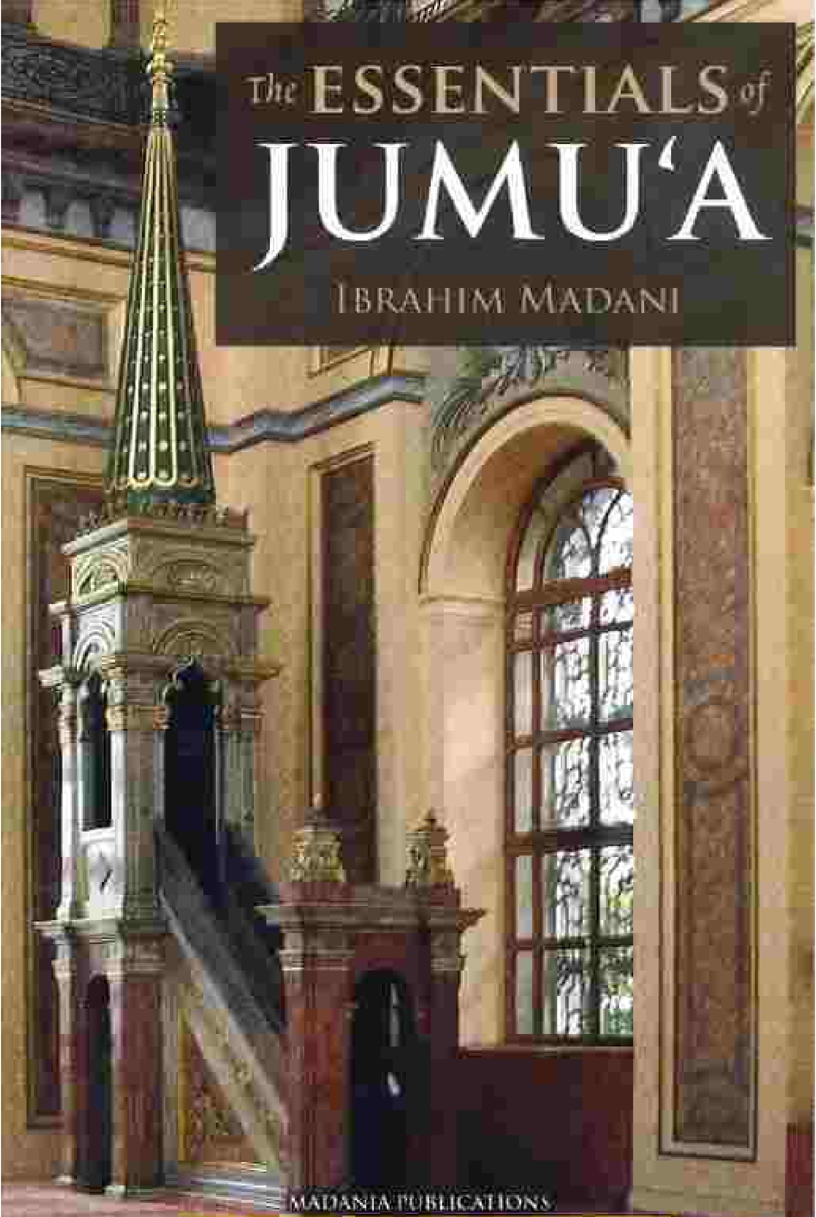


The ESSENTIALS of JUMU'A

IBRAHIM MADANI

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بسم الله الرحمن الرحيم

The Essentials of Jumu'a

In the name of Allah; the Most Gracious, the Most Merciful.

All praise is due to Allah; Lord of all the worlds; and peace and blessings be upon the most Honorable of Messengers, Muḥammad, and upon his family and companions, and all those who follow them in righteousness, until the Day of Judgement.

Truly, my prayer and my service of sacrifice, my life and my death, are all for Allah, the Cherisher of the Worlds...

The Essentials of Jumu'a

Ibrahim Madani

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حَيَّ عَلَى الصَّلَاة

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟
ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

O you who believe, when the call for ṣalāt is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you if you but knew. Then once the ṣalāt is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful (62:9)

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We are indebted to Mufti Abdur-Raḥman ibn Yusuf who guided us along the way and the many others who stood behind to help and advise at all times. If names were given, the list would run long, but they know who they are. Our supplications are with them, and they will be compensated in due time with the One who knows best the value of their efforts.

Transliteration Key

ء (إ أ)	ʾ (the *hamza* is produced by a sudden stop in the airstream similar to the sound in the middle of the exclamation, *uh-oh*.)
ا	*a, ā*
ب	*b*
ت	*t*
ث	*th* (is pronounced like the *th* in *thick* and *thumb*)
ج	*j*
ح	*ḥ* (a heavy *h* sound produced in the center of the throat)
خ	kh (a guttural *k* sound produced in the upper throat and sounding similar to the *ch* in German as in *Bach*.)
د	*d*
ذ	*dh* (is pronounced like the *th* in *though* and *thus*)
ر	*r*
ز	*z*
س	*s*
ش	*sh*
ص	*ṣ* (an emphatic *s*)
ض	*ḍ* (an emphatic *d*)
ط	*ṭ* (an emphatic *t*)
ظ	*ẓ* (an emphatic *dh*)
ع	ʿ, *ʿa*, *ʿi*, *ʿu* (produced in the center of the throat)
غ	*gh* (a guttural *g* sound produced in the upper throat)
ف	*f*
ق	*q* (a heavy *k* sound)
ك	*k*
ل	*l*
م	*m*
ن	*n*
و	*w*
ه	*h*
ي	*y*, *ī*, *i*

ؓ	*Raḍiya Allahu ʿanhā* – may Allah ﷻ be pleased with her (used following mention of a female companion of the Blessed Prophet ﷺ)
ؓ	*Raḍiya Allahu ʿanhu* – may Allah ﷻ be pleased with him (used following mention of a male companion of the Blessed Prophet ﷺ)
ؓ	*Raḍiya Allahu ʿanhum* – may Allah ﷻ be pleased with them (used following mention a group of companions of the Blessed Prophet ﷺ)
ﷺ	*Ṣallallahu ʿalaihi wa Sallam* – may the peace and blessings be upon him (used following mention of the Blessed Prophet ﷺ)
ﷻ	*Jalla Jallāluhū* – Exalted is His majesty (used following mention of Allah ﷻ)
ؑ	*ʿalaihi al-Salām* - may peace be upon him (used following mention of prophets)

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أشهد أن لا إله إلا الله
محمد رسول الله

Preface

All praise is to Allah, and may salām be upon those whom He chose amongst his pious servants.

There are certain days that are sacred to every faith. For example, the Jews sanctify Saturday and the Christians Sunday, while Muslims give special importance to the day of Jumuʿa.

It is Allah's great blessing upon this community [*umma*] that He chose Jumuʿa as a special and exalted day for them [as is explained in the aḥadīth] and therefore, one reads many virtues of the day of Jumuʿa in the Qur'an and the aḥadīth of the Blessed Prophet.

We understand the importance of Jumuʿa from several things. For one, Jumuʿa replaces the four units [*raka*ʿ] of ẓuhr and is made obligatory in congregation. Also, a special time is set in which the community members must bathe, wear nice clothes, apply cologne, gather together and in which there are two adhāns and a sermon. There is special virtue in arriving early to the masjid and fulfillings the proprieties [*ādāb*] of the day of Jumuʿa. In other words, this day has a special place in the Dīn of Islam and the community has always honored it with a special status. In the time of the predecessors, people prepared for Jumuʿa early in the morning and the siesta and lunch [which was usually before ẓuhr] was postponed until after Jumuʿa.

The aḥadīth mention certain suras to be recited in the Fajr of Jumuʿa, the virtue of reciting Sūrat al-Kahf on the day of Jumuʿa, and a special time during Jumuʿa in which all supplications are guaranteed acceptance. The

pious ones of this community have also established the weekly routine of *ṣalāt al-tasbīḥ* on this day.

There always has been the need for a book that provided evidence for and details of the virtues and importance of Jumuʻa and its requirements for English-speaking Muslims. By the grace of Allah ﷻ, Shaikh Ibrahim Madani has fufilled this important need. His book covers the gamut of important and necessary topics related to Jumuʻa and explains them thoroughly. The book starts with the virtues of Jumuʻa and then explains the different deeds [*aʻmāl*] we should perform during the night and day of Jumuʻa, the importance of ṣalāt al-Jumuʻa and its proprieties and juridical issues.

In addition, rules of the sermon, the condition of the sermon being in Arabic and a detailed discussion of and reply to the misconceptions and objections on this subject and the permissibility of a talk before Jumuʻa are all discussed. In essence, the author has collected all the necessary evidence from the Qur'an, aḥadīth and sayings of our predecessors on every important topic related to Jumuʻa in this book.

It is my supplication that Allah ﷻ accept his effort in His high court and that He make it beneficial for everyone. I also ask Allah ﷻ that He bless him with a long life in which he is given many more opportunities to do the work of the Dīn.

Dr. Ismael Memon

Introduction

One of the many boundless blessings and gifts given to this community through our Beloved Prophet ﷺ is the day of Jumuʿa [all other faiths being deprived of this gift]. We must accept the reality that our masajid are functioning as a result of the blessings of this day, otherwise they would have long since become empty.

There are many notable virtues mentioned in aḥadīth about this day. Though Allah ﷻ showers his blessings and *raḥma* [mercifulness] on this day, most people due to indifference or ignorance do not benefit from these blessings and the raḥma of Allah ﷻ and are thus deprived of many great gifts of Allah ﷻ. In fact, most people are not even aware of the basic rules of Jumuʿa; therefore, in this book I have gathered evidences from the Qur'an and Sunna about the different rulings of Jumuʿa and its virtues. I hope some seeker will make the effort to benefit from this book and in this way make it a means of salvation for its author.

I am not immune from mistake or error and it is not above me to have made some mistakes, though I took the help of Mufti Masood and Mufti Atif, both of whom took great pains to gather all the necessary evidence for the rulings mentioned herein. If any reader still finds a mistake, I ask to be informed of it and be given the opportunity to show my gratitude.

My father [Dr. Ismael Memon, successor [*khalīfa*] of Shaikh al-Ḥadīth Maulāna Muḥammad Zakariyyā] also read the book carefully and gave beneficial advice on ways to improve it. May Allah ﷻ keep his shadow over us for a long time to come.

Finally, I seek your supplications that Allah ﷻ blesses us all with the strength to perform good deeds and that He shower us with his blessings. Āmīn.

Ibrahim Madani

Chapter One

The Importance of Jumu‘a

The Virtues of Jumu‘a

The day of Jumu‘a is undoubtedly the most important day of the week. We know this for several reasons:

1. The aḥadīth emphasise the importance of increasing worship on this day.
2. It is called a day of ‘Eid for the Muslims.
3. The Blessed Prophet ﷺ recited specific suras on this day.
4. The aḥadīth emphasise the importance of supplication and inform of a specific time in which all supplications are guaranteed acceptance.
5. The aḥadīth mention the virtue of increasing *ṣalāt* and *salām* [peace and blessings] on the Blessed Prophet ﷺ.
6. Forgiveness for one who dies on this day.
7. This day is specifically mentioned in the Qur'an.
8. It is called the "leader of all days" [*sayyid al-ayyām*] in aḥadīth.
9. The angels descend to record the worship of the believers.
10. The dwellers of Paradise will see Allah ﷻ every Jumu‘a.

Thus, we should strive to maximize every minute of this day and increase our worship and supplications to Allah ﷻ as much as possible.

Different Readings of and Information about the Word "Jumu'a"

There are several readings of the words "Jumu'a":

1. *Jumu'a*
   Dhamma on the *mīm* as in the Qur'an [represented by *mu* in the transliteration]
2. *Jum'a*
   Sākin on the *mīm.* This is another reading of the Qur'an as narrated by Qurṭubī from A'mash and 'Abd Allāh ibn Zubair ﷺ [represented by lack of vowel after *m* in the transliteration]
3. *Juma'a*
   Fatḥa on the *mīm* [represented by *ma* in the transliteration]
4. *Jummu'a*
   Narrated by *'Ainī* with *dhamma* and *tashdīd* on the *mīm* [represented by second *m* and the *a* in the transliteration].

Among these, the first reading is the most widely used.

The Pre-Islamic [*Jāhiliyya*] Name for Jumu'a & the Events that Led to the Name "Jumu'a"

In pre-Islamic times [*jāhiliyya*], Jumu'a was called *'Urūba*. Ālūsī reports from Shīshī that 'Urūba, originally from Aramaic, means "mercy." There are various opinions as to when and how the change from 'Urūba to Jumu'a came about:

1. 'Abd Allāh ibn 'Abbās ﷺ narrates that it is called Jumu'a because it is derived from *jam'un*, which means to "collect" or "gather," and on this day Allah ﷻ gathered the dirt to make Ādam ﷺ. This is further corroborated by a ḥadīth that 'Ainī mentions in his book, [with reference from Ibn Khuzaima] that once the Blessed Prophet ﷺ asked Salmān al-Fārsī ﷺ:

   > Do you know why Jumu'a is special [why it is called Jumu'a]? Salmān al-Fārsī ﷺ said, "I said, Allah and his Blessed Prophet ﷺ know best." The Blessed Prophet ﷺ replied, "The essence of your father Ādam ﷺ was gathered on this day."

2. On this day, Quraish gathered by Quṣai [great, great grandfather of the Blessed Prophet ﷺ] in Dār al-Nadwa (meeting place).

3. On this day, the chief of Quraish, Kaʿb ibn Lu'ai, gathered his people to advise and instruct them on various matters.[1]

Based on the last two opinions, the name Jumuʿa was introduced by Quraish, either in the time of Quṣai or Kaʿb ibn Lu'ai.

Ibn Ḥazam argued that the etymology of the word Jumuʿa is not pre-Islamic, but in fact introduced by the Helpers [*Anṣār*] of Madina. He supports his view with the statement of Ibn Sīrīn, which is narrated by Qurṭubī, Ālūsī, ʿAinī, Ḥāfiẓ ibn Ḥajar and most of the ḥadīth masters [*muḥaddithīn*] and exegetes [*mufassirīn*], that before the migration of the Blessed Prophet ﷺ, the Anṣār would observe that the Christans and Jews had appointed special days to gather and worship, discuss matters of faith and on which their leaders would advise the congregations. After this, the Anṣār also decided to appoint a day for all to gather and worship and discuss matters of faith. This was the day of ʿUrūba, which they named Jumuʿa, since they would gather on this day.[2]

The Name of Jumuʿa in the Hereafter

In the Hereafter, Jumuʿa will be called the "Day of Increase" [*Yaum al-Mazīd*], because on this day Allah ﷻ will reveal Himself to the dwellers of Paradise and will increase the blessings He bestows upon them in Paradise.[3]

Jumuʿa–The Most Virtuous Day of the Week

عَنْ أَبِى هُرَيْرَةَ أَنَّ النَّبِىَّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ خَيرُ يَوم طَلَعَتْ عَلَيهِ الشَّمْسُ يَومُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلاَ تَقُومُ السَّاعَةُ إِلاَّ فِى يَومِ الْجُمُعَةِ

Abū Huraira رضي الله عنه narrates that the Blessed Prophet ﷺ said:

> The best day upon which the sun rises is the day of Jumuʿa. Ādam عليه السلام was born on this day, and he entered and was expelled from Paradise on this day; and the Day of Judgment will occur on this day.[4]

[1] ʿUmdat al-Qārī, 6/161

[2] ʿUmdat al-Qārī | Rūḥ al-Maʿānī

[3] Rūḥ al-Maʿānī, 14/101

[4] Muslim, *Faḍl Yaum al-Jumuʿa* | Tirmidhī, *mā Jā' fī Faḍl Yaum al-Jumuʿa*

Jumu‘a–A Shining and Illuminating Day

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- يَقُولُ لَيلَةُ الْجُمُعَةِ غَرَّاءُ وَيَومُهَا أَزْهَرُ

Anas ﵁ narrated that the Blessed Prophet ﷺ would say:

> The night of Jumu‘a is illuminated and its day is shining and beautiful.[5]

Jumu‘a–The Leader of All Days

عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ قَالَ النَّبِيُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – إِنَّ يَومَ الْجُمُعَةِ سَيِّدُ الأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَومِ الأَضْحَى وَيَومِ الْفِطْرِ

Abū Lubāba ﵁ narrated that the Blessed Prophet ﷺ said:

> Verily, Jumu‘a is the leader of all the days, as it holds a high status in the eyes of Allah and is even greater to Him than ‘Eid al-Fiṭr and ‘Eid al-Aḍḥā.[6]

The Virtue of Death on Jumu‘a

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– مَنْ مَاتَ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ وُقِيَ فِتْنَةَ الْقَبْرِ

‘Abd Allāh ibn ‘Amr ﵁ narrates that the Blessed Prophet ﷺ said:

> Whoever dies on the day or night of Jumu‘a will be saved from the tribulations of the grave.[7]"

Jumu‘a–Weekly ‘Eid of the Muslims

عَن بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- إِنَّ هَذَا يَومُ عِيدٍ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ »

‘Abd Allāh ibn ‘Abbās ﵁ says that the Blessed Prophet ﷺ said of Jumu‘a:

> Allah has made it a day of ‘Eid for the Muslims.[8]

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[5] Musnad Aḥmad, 5/260

[6] Ibn Māja, *fī Faḍl al-Jumu‘a* | Musnad Aḥmad, *Ziyādat fī Ḥadīth Abī Lubāba*

[7] Musnad Aḥmad, *Musnad ‘Abd Allāh ibn ‘Amr* | Tirmidhī, *mā Jā’ fī man Māta* [with slightly different wording]

[8] Ibn Māja, *mā Jā’ fi al-Zīna*

Allah has made it a day of 'Eid for the Muslims

قَالَ أَبُو عُبَيدٍ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَكَانَ ذَلِكَ يَومَ الْجُمُعَةِ فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ هَذَا يَومٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ

'Abu 'Ubaid ﷺ says:

> I prayed 'Eid ṣalāt, which fell on a Jumu'a [on that year] with 'Uthmān ﷺ. 'Uthmān ﷺ first led ṣalāt, delivered the sermon [*khuṭba*] and said, "This is a day in which two 'Eids have coincided.[9]"

Some of the Great Blessings of Jumu'a

The aḥadīth mention many unique virtues of Jumu'a, while scholars have enumerated as many as a hundred virtues of the day of Jumu'a. For example, Suyūṭī wrote a book by the name, *al-Lum'a fī Khaṣāiṣ al-Jumu'a* [*The Shimmer of the Qualities of Jumu'a*] on the virtues and greatness of Jumu'a.

A few such virtues are narrated in the following ḥadīth:

عَنْ أَبِى لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ قَالَ النَّبِىُّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– إِنَّ يَومَ الْجُمُعَةِ سَيِّدُ الأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَومِ الأَضْحَى وَيَومِ الْفِطْرِ فِيهِ خَمْسُ خِلاَلٍ خَلَقَ اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لاَ يَسْأَلُ اللَّهَ فِيهَا الْعَبْدُ شَيْئًا إِلاَّ أَعْطَاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلاَ سَمَاءٍ وَلاَ أَرْضٍ وَلاَ رِيَاحٍ وَلاَ جِبَالٍ وَلاَ بَحْرٍ إِلاَّ وَهُنَّ يُشْفِقْنَ مِنْ يَومِ الْجُمُعَةِ

Abū Lubāba ﷺ says the Blessed Prophet ﷺ said:

> Jumu'a is the leader of all days; it has a high place in the sight of Allah and is greater to Him than 'Eid al-Fiṭr and 'Eid al-Aḍḥā. It is blessed with five virtues:

1. Allah ﷻ created Ādam ﷺ on this day.
2. Allah ﷻ placed him on earth on this day.
3. Ādam ﷺ passed away on this day.
4. There is a certain time on Jumu'a that Allah ﷻ will grant anything someone asks for unless it is prohibited.

[9]Bukhārī, *mā Yu'kalu min Luḥūm*

5. The Day of Judgment will take place on this day, [thus] the angels, the skies, the earth, the air, the mountains and the oceans all fear the day of Jumu‘a.[10]

Note: The Blessed Prophet ﷺ narrates five important virtues of Jumu‘a:

1. Allah ﷻ created Ādam ؑ on this day; in other words, it was the day on which the best of creations [*ashraf al-makhlūqāt*] came into being.

2. Ādam ؑ descended upon the earth on this day. Some scholars believe he descended in India in a place called Sarandīb.[11] His descent to earth is considered one of the virtues of Jumu‘a because it became the reason for the creation of this world, all of which was created solely to serve mankind. Also, he was the reason for the proliferation of his progeny, many of whom were chosen as prophets. The greatest of all of them was the Leader of all Prophets and a Mercy for the Universe, the Blessed Prophet ﷺ, while many others became great friends [*walīs*] of Allah ﷻ.

3. Ādam ؑ passed away on this day. This is considered amongst the virtues of Jumu‘a because death is a gift for the believer; the first to receive this gift was Ādam ؑ.

4. This day holds a special time for the acceptance of supplications, which will be discussed later in this book, Allah ﷻ willing.

5. The Day of Judgment, which is a gift for the people of faith, will occur on this day. The deceased anxiously await the Day of Judgment where they will be honored to see Allah ﷻ on this day. Moreover, the people of *taqwā* (godfearingness), the pious ones and friends of Allah ﷻ, will enter Paradise and their enemies will taste the Hellfire; therefore, this is also mentioned as a virtue of Jumu‘a.

This ḥadīth narrates five virtues of Jumu‘a while many others are mentioned in various other aḥadīth. For example, in *Tirmidhī* and *Muslim*, the ḥadīth states that Ādam ؑ entered Paradise on this day, and in *Abū Dāwūd* that the repentance of Ādam ؑ was accepted on Jumu‘a.

[10] Ibn Māja, *fī Faḍl al-Jumu‘a* | Musnad Aḥmad, *Ziyādatun fī Ḥadīth Abī Lubāba*

[11] al-Manhal, 2/189

The Day of Judgment

It is understood from many authentic aḥadīth that the Day of Judgment will be on a Jumu'a, which is why all creation besides mankind fears the day of Jumu'a.

عَنْ أَبِى هُرَيْرَةَ أَنَّ النَّبِىَّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ خَيْرُ يَوم طَلَعَتْ فِيهِ الشَّمْسُ يَومُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلاَ تَقُومُ السَّاعَةُ إِلاَّ فِى يَومِ الْجُمُعَةِ

Abū Huraira ﵁ narrates that the Blessed Prophet ﷺ said:

> The best day on which the sun rises is the day of Jumu'a. Ādam ﵇ was born on this day and he entered and was expelled from Paradise on this day; the Day of Judgment will be on a Jumu'a.[12]

عَنْ أَبِى هُرَيْرَةَ قَالَ أَتَيتُ الطُّورَ فَوَجَدْتُ ثَمَّ كَعْبًا فَمَكَثْتُ أَنَا وَهُوَ يَومًا أُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – وَيُحَدِّثُنِى عَنِ التَّورَاةِ فَقُلْتُ لَهُ قَالَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ –خَيْرُ يَوم طَلَعَتْ فِيهِ الشَّمْسُ يَومُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيهِ وَفِيهِ قُبِضَ وَفِيهِ تَقُومُ السَّاعَةُ مَا عَلَى الأَرْضِ مِنْ دَابَّةٍ إِلاَّ وَهِىَ تُصْبِحُ يَومَ الْجُمُعَةِ مُصِيخَةً حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلاَّ ابْنَ آدَمَ

Abū Huraira ﵁ narrates that:

> Once I ascended the mountain of Ṭūr and met Ka'b Aḥbār. We stayed together for a day. I would narrate aḥadīth to him and he narrated the stories of the Torah. I said to him, "The Blessed Prophet ﷺ said, 'The best day on which the sun rises is the day of Jumu'a, in which Ādam ﵇ was born. On this day he descended upon earth, his repentance was accepted, he passed away and the Day of Judgment will be on a Jumu'a. Aside from mankind, all the creations that live in this world lift their ears every Jumu'a [to listen for signs of the Day of Judgment] for fear that this Jumu'a is the Day of Judgment.[13]'"

The People of the Book Deprived of this Day due to Rebelliousness

عَنْ أَبِى هُرَيْرَةَ – رضى الله عنه – أَنَّهُ سَمِعَ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – يَقُولُ نَحْنُ

[12] Muslim, *Faḍl Yaum al-Jumu'a* | Tirmidhī, *mā Jā' fī Faḍl Yaum al-Jumu'a*

[13] Nasā'ī, *fī Dhikr al-Sā'a* | Muwaṭṭa', *mā Jā' fi al-Sā'a*

الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا ، ثُمَّ هَذَا يَوْمُهُمُ الَّذِى فُرِضَ عَلَيهِمْ فَاخْتَلَفُوا فِيهِ ، فَهَدَانَا اللَّهُ ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ

Abū Huraira ﷺ narrates that the Blessed Prophet ﷺ said:

> We were the last [on this earth], but will be the first on the Day of Judgment, though the People of the Book received their books before us. Allah ﷻ made this day compulsory upon them, but they differed in it. Then, Allah ﷻ guided us [and we were granted this day], and thus [we see that] others became our followers [in this matter]; the day of the Jews being one day after, and the Christians the following day.[14]

عَنْ أَبِى هُرَيرَةَ وحُذَيفَةَ قَالاَ قَالَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فكَانَ لِلْيَهُودِ يومُ السَّبْتِ وكَانَ لِلنَّصَارَى يَومُ الأَحَدِ فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوم الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالأَحَدَ وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يومَ الْقِيَامَةِ نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالأَوَّلُونَ يومَ الْقِيَامَةِ الْمَقْضِىُّ لَهُمْ قَبْلَ الْخَلاَئِقِ

Abū Huraira ﷺ and Ḥudhaifa ﷺ narrated that the Blessed Prophet ﷺ said:

> Allah ﷻ turned away the nations that came before us from Jumu'a; thus, Saturday was for the Jews and Sunday for the Christians. Then, Allah ﷻ brought us and guided us towards Jumu'a and made Jumu'a, then Saturday and then Sunday. [As our day precedes theirs] likewise, we will precede them on the Day of Judgment. We are the last in the world, but the first on the Day of Judgment; we will be judged prior to anyone else.[15]

The Difference between Our Jumu'a & the Sabbath of the Jews

Generally, when the People of the Book learn that Muslims also have a special day of worship, they compare it to the Sabbath, though there is no similarity between the two.

Firstly, the People of the Book believe that one day of the week is for rest because God created the skies and the earth in six days and rested on the seventh. Secondly, they have become inured to the belief that the

[14]Bukhārī, *Farḍ al-Jumu'a* | Muslim, *Hidāyat Hādhihi al-Umma*

[15]Muslim, *Hidāyat Hādhihi al-Umma*

Sabbath is the only day of worship and because of that they do not have to worship Him on any other day of the week. On the other hand, Jumuʿa is an existentially blessed day in Islam. It is a time for Muslims to come together [for worship] and to increase worship more than on other days. At the same time, one may continue to do business or go to work like on any other day of the week. Allah ﷻ Himself says in His holy book:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

> *O you who believe, when [the adhān] is called for ṣalāt on the day of Jumuʿa, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when ṣalāt has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often so that you may succeed.*[16]

[16] 62:9–10

Chapter 2

History of Jumu'a

Jumu'a Is Compulsory

The compulsoriness of ṣalāt al-Jumu'a is established in the Qu'ran, Sunna, and [Scholarly] Consensus [*Ijmā'*], and there is no second opinion about its being compulsory. Anyone who denies this leaves the fold of Islam. It is the most important of all ṣalāts and the most essential of all compulsory deeds. Allah ﷻ states in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ

O you who believe, when [the adhān] is called for ṣalāt on the day of Jumu'a, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.[17]

And the Blessed Prophet ﷺ said:

رَوَاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

Attending Jumu'a is compulsory upon every [male] adult.[18]

The First Jumu'a in Islam

عَنِ ابْنِ عَبَّاسٍ قَالَ أُذِنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ الْجُمُعَةَ قَبْلَ أَنْ يُهَاجِرَ وَلَمْ يَسْتَطِعْ أَنْ يَجْمَعَ

[17] 62:9

[18] Nasā'ī, *al-Tashdīd fi al-Takhalluf*

بِمَكَّةَ فَكَتَبَ إِلَى مُصْعَبِ بْنِ عُمَيْرٍ أَمَّا بَعْدُ فَانْظُرِ الْيَومَ الَّذِي تَجْهَرُ فِيهِ الْيَهُودُ بِالزَّبُورِ فَاجْمَعُوا نِسَاءَكُمْ وَأَبْنَاءَكُمْ فَإِذَا مَالَ النَّهَارُ عَنْ شَطْرِهِ عِنْدَ الزَّوَالِ مِنْ يَومِ الْجُمُعَةِ فَتَقَرَّبُوا إِلَى اللَّهِ بِرَكْعَتَيْنِ قَالَ فَهُوَ أَوَّلُ مَنْ جَمَعَ حَتَّى قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَجَمَعَ عِنْدَ الزَّوَالِ مِنَ الظُّهْرِ وَأَظْهَرَ ذٰلِكَ

It is narrated by 'Abd Allāh ibn 'Abbās ﷺ that:

> The Blessed Prophet ﷺ allowed Jumu'a before migration. He himself could not perform Jumu'a in Makka, but wrote to Muṣ'ab ibn 'Umair ﷺ saying, "Avoid the day on which the Jews recite the Psalms loudly, then gather your women and children on Jumu'a after noon and gain closeness to Allah ﷻ with two units [*rak'a*]."

'Abd Allāh ibn 'Abbās ﷺ says:

> Muṣ'ab ibn 'Umair ﷺ was the first to lead Jumu'a until the Blessed Prophet ﷺ migrated to Madina and began leading Jumu'a at the time of ẓuhr [after noon] in public.[19]

Ṭabarānī narrates a similar ḥadīth in his *al-Mu'jam al-Kabīr* from Abū Mas'ūd ﷺ:

عَنْ أَبِي مَسْعُودٍ قَالَ أَوَّلُ مَنْ قَدِمَ مِنَ الْمُهَاجِرِينَ الْمَدِينَةَ مُصْعَبُ بْنُ عُمَيْرٍ وَهُوَ أَوَّلُ مَنْ جَمَّعَ بِهَا يَومَ جُمُعِهِمْ قَبْلَ أَنْ يَقْدَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ فَصَلَّى بِهِمْ

Abū Mas'ūd Anṣārī ﷺ says:

> The first of the Emigrants [*muhājirīn*] to arrive in Madina was Muṣ'ab ibn 'Umair ﷺ, and he was also the first to lead Jumu'a. He led Jumu'a before the Blessed Prophet ﷺ migrated to Madina.[20]

The aforementioned narrations indicate that the first to lead Jumu'a was Muṣ'ab ibn 'Umair ﷺ, though other aḥadīth state that it was As'ad ibn Zarāra ﷺ.

It is known that Muṣ'ab ibn 'Umair ﷺ was a guest at As'ad ibn Zarāra's ﷺ home and that As'ad ibn Zarāra ﷺ facilitated the first Jumu'a in Madina. In that case, it is most likely that the aḥadīth that narrate his being the first to lead Jumu'a mean to say that he was the first to

[19] al-Talkhīṣ al-Khabīr, *Kitāb al-Jumu'a*, 2/57

[20] al-Mu'jam al-Kabīr, *al-Bāb al-Rābi'* 12/231

initiate the first Jumu'a in Madina, not the first to lead it. And only Allah ﷻ knows best.

The First Jumu'a of the Blessed Prophet ﷺ

When the Blessed Prophet ﷺ migrated to Madina, he stayed in Qubā' [in the outskirts of Madina] for approximately fourteen days but never led Jumu'a there since it was a small village [Jumu'a is not permitted in villages as will be mentioned later, Allah ﷻ willing]. When he continued his journey from Qubā' to Madina, he led Jumu'a in the tribe of Banū Salama ibn Auf. This was his first Jumu'a.[21]

The masjid built on the site where the Blessed Prophet ﷺ first led Jumu'a is called Masjid Jumu'a. His first Jumu'a sermon is also preserved as narrated by Qurṭubī as follows:

اَلْحَمْدُ لِلّٰهِ أَحْمَدُهُ وَأَسْتَعِينُهُ وَأَسْتَغْفِرُهُ وَأَسْتَهْدِيهِ وَأُؤْمِنُ بِهِ وَلَا أَكْفُرُهُ وَأُعَادِي مَنْ يَكْفُرُ بِهِ وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقّ وَالنُّورِ وَالْمَوعِظَةِ وَالْحِكْمَةِ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ وَقِلَّةٍ مِنَ الْعِلْمِ وَضَلَالَةٍ مِنَ النَّاسِ وَانْقِطَاعٍ مِنَ الزَّمَانِ وَدُنُوٍّ مِنَ السَّاعَةِ وَقُرْبٍ مِنَ الْأَجَلِ وَمَنْ يطِعِ اللّٰهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِ اللّٰهَ وَرَسُولَهُ فَقَدْ غَوَى وفَرَّطَ وَضَلَّ ضَلَالًا بَعِيدًا أُوصِيكُمْ بِتَقْوَى اللّٰهِ فَإِنَّهُ خَيرُ مَا أَوصَى بِهِ الْمُسْلِمُ الْمُسْلِمَ أَنْ يَحُضَّهُ عَلَى الآخِرَةِ وَأَنْ يَأْمُرَهُ بِتَقْوَى اللّٰهِ وَاحْذَرُوا مَا حَذَّرَكُمُ اللّٰهُ مِنْ نَفْسِهِ فَإِنَّ تَقْوَى اللّٰهِ لِمَنْ عَمِلَ بِهِ عَلَى وَجَلٍ مَخَافَةٍ مِنْ رَبِّهِ عَونَ صِدْقٍ عَلَى مَا تَبْغُونَ مِنْ أَمْرِ الْآخِرَةِ وَمَنْ يُصْلِحُ الَّذِي بَينَهُ وَبَينَ رَبِّهِ مِنْ أَمْرِهِ فِي السِّرّ وَالْعَلَانِيَةِ لَا يَنْوِي بِهِ إِلَّا وَجْهَ اللّٰهِ يَكُنْ لَهُ ذِكْرًا فِيْ عَاجِلِ أَمْرِهِ وَذُخْرًا فِيمَا بَعْدَ الْمَوتِ حِينَ يَفْتَقِرُ الْمَرْءُ إِلى مَا قَدَّمَ وَمَا كَانَ مِمَّا سِوَى ذِلكَ يَوَدُّ لَو أَنَّ بَينَهُ وَبَينَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ وَاللّٰهُ رَءُوفٌ بِالْعِبَادِ هُوَ الَّذِي صَدَقَ قَولُهُ وَأَنْجَزَ وَعْدُهُ لَا خَلْفَ لِذٰلِكَ فَإِنَّهُ يَقُولُ تَعَالَى مَا يُبَدَّلُ القَولُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ فَاتَّقُوا اللّٰهَ فِي عَاجِلِ أَمْرِكُمْ وَاٰجِلِهِ فِي السِّرّ وَالْعَلَانِيَةِ فَإِنَّهُ مَنْ يَتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا وَمَنْ يَتَّقِ اللّٰهَ فَقَدْ فَازَ فَوزًا عَظِيمًا وَإِنَّ

[21] Rūḥ al-Ma'ānī, 14/101 | Tafsīr al-Qurṭubī, 18/98

تَقْوَى اللهِ تَوَقِي مَقْتِهِ وَتَوَقِي عُقُوبَتِهِ وَتَوَقِي سُخْطِهِ وَإِنَّ تَقْوَى اللهِ تُبَيِّضُ الْوُجُوهَ وَتُرْضِي الرَّبَّ وَتَرْفَعُ الدَّرَجَةَ فَخُذُوا بِحَظِّكُمْ وَلَا تُفَرِّطُوا فِي جَنْبِ اللهِ فَقَدْ عَلَّمَكُمْ كِتَابَهُ وَنَهَجَ لَكُمْ سَبِيلَهُ لِيَعْلَمَ الَّذِينَ صَدَقُوا وَيَعْلَمَ الكَاذِبِينَ فَأَحْسِنُوا كَمَا أَحْسَنَ اللهُ إِلَيكُمْ وَعَادُوا أَعْدَاءَهُ وَجَاهِدُوا فِي اللهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَسَمَّاكُمُ الْمُسْلِمِينَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ وَلَا حَولَ وَلَا قُوَّةَ إِلَّا بِاللهِ فَأَكْثِرُوا ذِكْرَ اللهِ تَعَالَى وَاعْمَلُوا لِمَا بَعْدَ الْمَوتِ فَإِنَّهُ مَنْ يُصْلِحُ مَا بَينَه وَبَينَ اللهِ يَكْفِهُ اللهُ مَا بَينَهُ وَبَينَ النَّاسِ ذٰلِكَ لِأَنَّ اللهَ يَقْضِي عَلَى النَّاسِ وَلَا يَقْضُونَ عَلَيهِ وَلَا يَمْلِكُونَ مِنْهُ اَللهُ أَكْبَرُ وَلَا حَولَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيم

All praise is due to Allah ﷻ; I praise Him, ask only Him for help, and ask Him alone for guidance and His mercy. I have faith in Him only. Do not disbelieve in Him, despise those who deny Him, and I bear witness that there is no lord but Allah ﷻ. He is alone; He has no equal and I bear witness that Muḥammad ﷺ is His servant and His prophet whom Allah ﷻ sent for guidance, the true way, light, sincere advice and wisdom at a time when the delegation of prophets to this world had ceased, knowledge was meager, the majority had deviated from the straight path, time was at its end, the Day of Judgment was near and the world had fulfilled its time-frame. Those who follow Allah ﷻ and His Blessed Prophet ﷺ have found the true path, and those who disobey Allah ﷻ and His Blessed Prophet ﷺ have strayed and trespassed the boundaries [set by Allah ﷻ and His Blessed Prophet ﷺ] and have fallen in the abyss of deviation. I advise you to hold onto taqwā, and the best advice a Muslim can give another is that he encourage him towards the Hereafter and ask him to hold tight to the taqwā of Allah ﷻ; and fear Allah ﷻ the way He demands that you fear Him, because the best way to attain the things you desire in the Hereafter is to fear Him.

And whosoever perfects his relationship with Allah ﷻ in his public and private life, and does so only to please Allah ﷻ, will be remembered and honored in this world. It will help him after death, on the day when he will be most in need of the good deeds he sent before him and on the day when he will wish his bad deeds were as far as could be from him. Allah ﷻ tells you to fear Him and He is merciful upon His servants. He is the Creator who spoke the truth and fulfilled His promise, which cannot be broken. Verily, Allah ﷻ says, "Nothing can be changed before me and I am not unjust upon mankind."

> Fear Allah ﷻ in your public and private affairs of the material world and the Hereafter because the sins of one who has taqwā are forgiven and his good deeds are increased. And whosoever has taqwā achieves true success. And verily taqwā protects against His wrath, His punishment and His anger. Taqwā illuminates the faces and pleases the Creator and raises one's status, so take your portion of this taqwā and do not fall short in this matter. Verily, He taught you His book and showed you His way so that He knows the truthful from the liars. Thus, be good to others as Allah ﷻ is good to you, and make His enemies your enemies and strive to achieve Allah ﷻ as you ought to strive. He himself chose you and gave you the name Muslim so that he who perishes, perishes upon proof and he who lives, lives upon proof.
>
> The power to save from sin and to perform good deeds comes from Allah ﷻ alone. Therefore, remember Allah ﷻ in abundance and make preparation for that which comes after death. Verily, he who clears that which is between him and Allah ﷻ, He will be sufficient for him and in his affairs with others because Allah ﷻ makes decisions about people and people do not make decisions about Him, nor do they have any right to. Allah ﷻ is the greatest. The power to save from sin and to permit good deeds is from Allah ﷻ alone.

The First Masjid Where Jumu'a was Held after the Masjid of the Blessed Prophet ﷺ

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet ﷺ was Masjid 'Abd al-Qais in Juwāthā, Bahrain.

عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ فِى مَسْجِدِ رَسُولِ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – فِىْ مَسْجِدِ عَبْدِ الْقَيسِ بِجُوَاثَى مِنَ الْبَحْرَينِ

'Abd Allāh ibn 'Abbās ﵄ said:

> The first masjid where Jumu'a was held after the masjid of the Blessed Prophet ﷺ, was Masjid 'Abd al-Qais in Juwāthā, Bahrain.[22]

[22] Bukhārī, *al-Jumu'a fi al-Qurā*

Chapter 3

Compulsoriness of Jumu‘a

Who Must Pray Jumu‘a

There are two types of conditions for Jumu‘a to become compulsory. The first type of conditions are those that make Jumu‘a compulsory upon the individual, while the second are those that make the establishing of Jumu‘a compulsory.

In brief, if the first type of conditions are fulfilled but the second are not yet fulfilled, this individual [upon whom Jumu‘a has been made compulsory] is not required to pray Jumu‘a until after the fulfillment of the second type of conditions.

In this section, we will focus on the first set of conditions necessary for Jumu‘a to become compulsory on an individual. These conditions are as follows:

1. **To be male**: Jumu‘a is not compulsory upon women; it is better for them to pray ẓuhr at home than to pray Jumu‘a.
2. **To be free**: Jumu‘a is not compulsory upon slaves.
3. **To be an adult**: Jumu‘a is not compulsory upon children.
4. **To be in good health**: Jumu‘a is not compulsory upon a disabled person who is unable to go to the masjid or for whom going to Jumu‘a will aggravate his condition. Likewise, Jumu‘a is not compulsory upon the elderly if going for Jumu‘a exacerbates their condition.

عَنْ طَارِقِ بْنِ شِهَابٍ عَنِ النَّبِيِّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ

مُسْلِمٍ فِى جَمَاعَةٍ إِلاَّ أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوِ امْرَأَةٌ أَوْ صَبِىٌّ أَوْ مَرِيضٌ

It is narrated by Ṭāriq ibn Shihāb ﵁ that the Blessed Prophet ﷺ said:

> Jumuʿa with the congregation is compulsory upon every Muslim except four types of people: a slave, a woman, a child, and a bedridden person.[23]

This same narration is to be found in the *Mustadrak* of Ḥākim by Abū Mūsā Ashʿarī ﵁:

عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَطِيَّةَ عَنْ جَدَّتِهِ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الأَنْصَارِ فِى بَيتٍ فَأَرْسَلَ إِلَينَا عُمَرَ بْنَ الْخَطَّابِ فَقَامَ عَلَى الْبَابِ فَسَلَّمَ عَلَينَا فَرَدَدْنَا عَلَيهِ السَّلاَمَ ثُمَّ قَالَ أَنَا رَسُولُ رَسُولِ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – إِلَيكُنَّ وَأَمَرَنَا بِالْعِيدَينِ أَنْ نُخْرِجَ فِيهِمَا الْحُيَّضَ وَالْعُتَّقَ وَلاَ جُمُعَةَ عَلَينَا وَنَهَانَا عَنْ اتِّبَاعِ الْجَنَائِزِ

Umm ʿAṭiyya ﵂ said:

> When the Blessed Prophet ﷺ entered Madina, he gathered all the women of the Ansar in one house and sent ʿUmar ﵁ to us. ʿUmar ﵁ came by the door and greeted us, to which we returned the greeting. He then said, "I have been sent to you by the Blessed Prophet ﷺ." He told us to take the adolescent girls and menstruating women with us for ʿEid prayer, that Jumuʿa was not compulsory upon us and that we were forbidden from attending funeral prayers [*ṣalāt al-janāza*].[24]

5. **To reside in a city**: Jumuʿa is not compulsory upon a traveler.[25]

عَنِ ابْنِ عُمَرَ قَالَ لَا جُمُعَةَ عَلَى مُسَافِرٍ

It is narrated by ʿAbd Allāh ibn ʿUmar ﵁ that the Blessed Prophet ﷺ said:

> Jumuʿa is not compulsory upon a traveler.

[23] Abū Dāwūd, *al-Jumuʿa li al-Mamlūk*

[24] Abū Dāwūd, *Khurūj al-Nisā' li al-ʿĪd*

[25] al-Sunan al-Kubrā, 3/184

عَنِ الْحَسَنِ قَالَ كُنَّا مَعَ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ بِخُرَاسَانَ نَقْصُرُ الصَّلَاةَ وَلَا نُجَمِّعُ

Ḥasan says:

> We were with ʿAbd al-Raḥmān ibn Samura ﷺ in Khurāsān, in the path of Allah ﷻ. We shortened our ṣalāt [*qaṣr*] and did not pray Jumuʿa.[26]

Also, the Blessed Prophet ﷺ and the rightly guided caliphs did not pray Jumuʿa when on a journey. However, a traveler can lead Jumuʿa if he chooses to [though Jumuʿa is not compulsory upon him]. Imam Nawawī even proclaims a consensus of all the scholars on this in *Sharḥ al-Muhadhdhab*.

Jumuʿa is compulsory upon those who fulfill the aforementioned conditions except when one cannot attend the congregation because of a severe rainstorm, snowstorm, strong winds or one feels threatened by something or someone.

Note: Jumuʿa is not compulsory if any one of the aforementioned conditions is not fulfilled, but if one prays Jumuʿa he is not required to pray ẓuhr again.

The Conditions for Establishing Jumuʿa

The second type of conditions are those which are necessary to establish Jumuʿa itself. If these conditions are not fulfilled, Jumuʿa will be void and one will have to pray ẓuhr.

1. **Jumuʿa must be held in a city**
   a. Ḥadīth #1:
   Jumuʿa is not compulsory upon Muslims who live in rural areas. If they do, their Jumuʿa will be invalid and they will have to pray ẓuhr again.

   ʿAlī ﷺ said:

   لَا جُمُعَةَ وَلَا تَشْرِيقَ إِلَّا فِى مِصْرٍ جَامِعٍ

   There is no Jumuʿa or ʿEid except in a central city.[27]

[26]Ibid, 3/185

[27]Muṣannaf Ibn Abī Shaiba, 2/10 | al-Sunan al-Kubrā 3/179 | Muṣannaf ʿAbd al-Razzāq, 3/167 | Mushkil al-Āthār 3/150

b. Ḥadīth #2:

عَنْ أَبِي هُرَيرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ خَمْسَةٌ لا جُمُعَةَ عَلَيهِمْ الْمَرْأَةُ وَالْمُسَافِرُ وَالْعَبْدُ وَالصَّبِيُّ وَأَهْلُ الْبَادِيَةِ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

> Jumu'a is not compulsory upon five types of people: woman, traveler, slave, child and dwellers of the village.[28]

c. Aḥadīth #3, 4 and 5:

وَقَالَ عَطَاءٌ إِذَا كُنْتَ فِى قَرْيَةٍ جَامِعَةٍ فَنُودِىَ بِالصَّلاَةِ مِنْ يَومِ الْجُمُعَةِ فَحَقٌّ عَلَيكَ أَنْ تَشْهَدَهَا سَمِعْتَ النِّدَاءَ أَوْ لَمْ تَسْمَعْهُ

Aṭā' said:

> When you are in a central city and the adhān is called out for Jumu'a, it is incumbent upon you to attend Jumu'a regardless of whether you heard the adhān or not.[29]

For this same reason, the Blessed Prophet ﷺ never established Jumu'a in Masjid Qubā' and also Jumu'a was never held in the outbound areas of Madina ['*awālī*]. The people of these areas would alternate in praying Jumu'a behind the Blessed Prophet ﷺ in Madina [so that everyone had the opportunity to pray behind the Blessed Prophet ﷺ]. This is mentioned in a ḥadīth by 'Āisha ﷺ:

عَنْ عَائِشَةَ زَوْجِ النَّبِىِّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – قَالَتْ كَانَ النَّاسُ يَنْتَابُونَ يَومَ الْجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالْعَوَالِى

'Āisha ﷺ, the wife of the Blessed Prophet ﷺ said:

> People alternated on coming for Jumu'a from their homes and the outbound areas.

This ḥadīth indicates that Jumu'a was not compulsory upon the villagers because the ḥadīth clearly states that they attended

[28]al-Sunan al-Kubrā, 19/111

[29]Bukhārī, *min aina Tu'tā al-Jumu'a*

Jumuʿa on alternate weeks. Had it been compulsory, they all would have come for Jumuʿa, and if they had not, the Blessed Prophet ﷺ would certainly have enjoined praying Jumuʿa in Madina. However, since the outbound areas comprised of villages and hamlets, they could not hold their own Jumuʿa.

Also, when ʿEid came on a Jumuʿa during the caliphate of ʿUthmān ؓ, he delivered the sermon and said [at the end], addressing the villagers from the outbound areas:[30]

يٰأَيُّهَا النَّاسُ إِنَّ هَذَا يَومٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِى فَلْيَنْتَظِرْ وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ

> O people! Two ʿEids have coincided on this day. Whoever among the people of the outbound areas wishes to stay behind for Jumuʿa may stay behind, and if anyone wishes to go, I allow them to return.[31]

[ʿUthmān ؓ permitted them to leave only because Jumuʿa was not compulsory on them. However, we should remember that these areas are now in the city limits of Madina].

For the same reason, the Blessed Prophet ﷺ combined ẓuhr and ʿaṣr in ʿArafāt [in hajj], though it is clear from the aḥadīth that the day of ʿArafāt [9th of *Dhu al-Ḥijja*] fell on a Jumuʿa the year the Blessed Prophet ﷺ performed hajj. However, since ʿArafāt was unpopulated, the Blessed Prophet ﷺ did not lead Jumuʿa there.

Also, it was easier upon people from the outbound areas to pray Jumuʿa in their own localities than in Madina since traveling was considerably more difficult in those times. If praying Jumuʿa in the city was not conditional, they certainly would have established Jumuʿa in their localities. And if that had been the case [that they established Jumuʿa in their localities], then the masjid of ʿAbd al-Qais [Juwātha, Bahrain] would not have been the second masjid in which Jumuʿa was held after the masjid of the Blessed Prophet ﷺ.

ʿAbd Allāh ibn ʿAbbās ؓ said:

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[30] Ibid

[31] Muwaṭṭa', *al-Amr bi al-Ṣalā* | Bukhārī, *mā Yu'kalu min Luḥūm*

The first masjid where Jumu‘a was held after the masjid of the Blessed Prophet ﷺ was Masjid ‘Abd al-Qais in Juwāthā, Bahrain.[32]

d. Ḥadīth #6:
Enroute to Madina, the Blessed Prophet ﷺ stayed in Qubā’ for fourteen days as mentioned in *Bukhārī*. Though Jumu‘a was compulsory before migration, the Blessed Prophet ﷺ did not lead Jumu‘a in Qubā’. Instead, he prayed his first Jumu‘a upon arriving in Madina [a historical fact all ḥadīth masters, exegetes and historians agree upon].

2. **Jumu‘a cannot be held in dār al-ḥarb** [a state openly hostile to Muslims] as in Makka at the time of the Blessed Prophet ﷺ. This is why the Blessed Prophet ﷺ never prayed Jumu‘a in Makka [before migration], though his Companions ؓ had already established it in Madina.

3. **Praying ṣalāt with congregation**
    a. A congregation comprises of at least three people.

عَنْ طَارِقِ بْنِ شِهَابٍ عَنِ النَّبِىِّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – قَالَ اَلْجُمُعَةُ حَقٌّ وَاجِبٌ
عَلَى كُلِّ مُسْلِمٍ فِى جَمَاعَةٍ إِلاَّ أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوِ امْرَأَةٌ أَوْ صَبِىٌّ أَوْ مَرِيضٌ

It is narrated by Ṭāriq ibn Shihāb ؓ that the Blessed Prophet ﷺ said:

> Jumu‘a with congregation is compulsory upon every Muslim except four types of people: a slave, a woman, a child and a bedridden person.[33]

Note: This ḥadīth indicates that Jumu‘a can only be established by congregation.

The scholars are unanimous in that Jumu‘a cannot be held without a congregation because the word “Jumu‘a” itself is derived from *jam‘un* (جَمْعٌ), which means three or more of something. But the question is how many people make a congregation?

The scholars disagree on this issue since there is no mention in any ḥadīth of the least number of people required to establish

[32] Bukhārī, *al-Jumu‘a fi al-Qurā*

[33] Abū Dāwūd, *al-Jumu‘a li al-Mamlūk*

a congregation. Though, in Arabic, the word "Jumu'a" itself signifies at least three [of something], meaning that according to the Qur'ān, there must be at least three people to establish Jumu'a.

4. **Delivering a sermon**
   a. Jumu'a is invalid without a sermon. The Blessed Prophet ﷺ never led Jumu'a without a sermon. The conditions for and details of a sermon will be mentioned in a later chapter.

5. **To be within the time of Jumu'a**
   a. The time of Jumu'a is the same as ẓuhr [which is afternoon] until the beginning of 'Aṣr time. Had it been any other time, the Blessed Prophet ﷺ would have informed us about it. Since Jumu'a is at the same time as ẓuhr, we see no mention of any specific time for Jumu'a in the aḥadīth. Once it is understood that Jumu'a begins afternoon, it is also understood that its integrals [i.e., the adhān, the sermon and ṣalāt] cannot be held before noon time either.

   b. Jumu'a ends when 'aṣr begins.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- كَانَ يُصَلِي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ

Anas ibn Mālik ﷺ said:

> The Blessed Prophet ﷺ would lead Jumu'a after noon.

In this ḥadīth, Anas ibn Mālik ﷺ is describing the habit of the Blessed Prophet ﷺ the habit that he would always pray Jumu'a after noon. This is why Imam Bukhārī titled the chapter [under which the abovementioned ḥadīth is narrated], *BābWaqtal-Jumu'at idhā Zālat al-Shams* (chapter on the time of Jumu'a being after noon).[34]

عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ عَنْ أَبِيهِ قَالَ كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – إِذَا زَالَتِ الشَّمْسُ ثُمَّ نَرْجِعُ نَتَتَبَّعُ الْفَيْءَ

Salama ibn Akwa' ﷺ said:

[34]Bukhārī, *Waqt al-Jumu'a* | Tirmidhī, *mā Jā' fī Waqt al-Jumu'a*

We used to prayed Jumu'a with the Blessed Prophet ﷺ after noon and returned following the shadow[35].

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – إِذَا زَالَتِ الشَّمْسُ صَلَّى الْجُمُعَةَ

Jābir ibn 'Abd Allāh ﷺ said:

The Blessed Prophet ﷺ prayed Jumu'a after noon.[36]

عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ بَينَا نَحْنُ مَعَهُ يَومَ الْجُمُعَةِ فِي مَسْجِدِ الْكُوفَةِ وَعَمَّارُ بْنُ يَاسِرٍ أَمِيرٌ عَلَى الْكُوفَةِ لِعُمَرَ بْنِ الْخَطَّابِ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَلَى بَيْتِ الْمَالِ إِذْ نَظَرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِلَى الظِّلِّ فَرَآهُ قَدْرَ الشِّرَاكِ فَقَالَ إِنْ يُصِبْ صَاحِبُكُمْ سُنَّةَ نَبِيِّكُمْ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يَخْرُجِ الآنَ قَالَ فَوَاللَّهِ مَا فَرَغَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ مِنْ كَلَامِهِ حَتَّى خَرَجَ عَمَّارُ بْنُ يَاسِرٍ يَقُولُ الصَّلَاةَ

Muḥammad ibn Ka'b al-Quraẓī said:

A person told me, "Once we were with 'Abd Allāh ibn Mas'ūd ﷺ on the day of Jumu'a. At the time, 'Umar ﷺ had appointed 'Ammār ibn Yāsir ﷺ the governor and 'Abd Allāh ibn Mas'ūd ﷺ the treasurer of Kūfa. 'Abd Allāh ibn Mas'ūd ﷺ suddenly noticed that the shadow was equal to a shoelace. He said, 'If 'Ammār ﷺ follows the Sunna he will appear right about now.'" The narrator said, " 'Abd Allāh ibn Mas'ūd ﷺ had only completed his sentence that 'Ammār ibn Yāsir ﷺ appeared to lead Jumu'a and was saying, 'ṣalāt, ṣalāt![37]'"

عنْ سُوَيدِ بْنِ غَفَلَةَ أَنَّهُ صَلَّى مَعَ أَبِي بَكْرٍ وَعُمَرَ حِينَ زَالَتِ الشَّمْسُ

Suwaid ibn Ghafala ﷺ said:

I prayed ṣalāt behind Abū Bakr ﷺ and 'Umar ﷺ after noon.[38]

[35]Muslim, *Ṣalāt al-Jumu'at in Tazūl al-Shams* | Ibn Ḥabbān, *Mawāqīt al-Ṣalā*

[36]al-Mu'jam al-Ausaṭ, *Bāb al-Mīm* 14/208

[37]Musnad Aḥmad, *Musnad 'Abd Allāh ibn Mas'ūd*, 9/198

[38]Fatḥ al-Bārī, *Waqt al-Jum'at idhā Zālat al-Shams*

عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ قَالَ كُنْتُ أَرَى طَنْفَسَةً لِعَقِيلِ بْنِ أَبِي طَالِبٍ تُطْرَحُ يَومَ الْجُمُعَةِ إِلَى جِدَارِ الْمَسْجِدِ الْغَرْبِيِّ فَإِذَا غَشِيَهَا ظِلُّ الْجِدَارِ خَرَجَ عُمَرُ

In the narration of *Muwaṭṭa'*, Mālik ibn Abī 'Āmir said:

> I observed that 'Aqīl ibn Abī Ṭālib's ﷺ shawl would be spread out by the western wall of the masjid. When the shadow of the wall covered the shawl, 'Umar ﷺ would arrive to lead Jumu'a.[39]

عَنْ أَبِي إِسْحَاقَ أَنَّهُ صَلَّى خَلْفَ عَلِيٍّ الْجُمُعَةَ بَعْدَ مَا زَالَتِ الشَّمْسُ

> Abū Isḥāq said he prayed Jumu'a behind 'Alī ﷺ after noon.[40]

The aforementioned aḥadīth clearly state that the Blessed Prophet ﷺ, the four rightly guided caliphs and other Companions ﷺ prayed Jumu'a after noon only. Though some scholars hold the opinion that Jumu'a can be held before noon, there is little evidence from the aḥadīth to support that view.

The Blessed Prophet ﷺ taught his umma the different times of the ṣalāts. If the time for Jumu'a was any different from ẓuhr, he would definitely have mentioned it in the aḥadīth. On the contrary, we learn from the abovementioned ḥadīth in *Bukhārī* and *Muslim* that the Blessed Prophet ﷺ would always lead Jumu'a after noon.

The strongest evidence presented by those who say Jumu'a can be held before noon are given below.

عَنْ سَهْلٍ قَالَ مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ

b. Sahl ﷺ said:

> We ate and napped [*qailūla*] after Jumu'a.[41]

c. The word used in the above ḥadīth for eating is *ghadā'*. *Ghadā'*

[39]Ibid

[40]Ibid

[41]Bukhārī, *Qaul Allāh fa idhā Quḍiyat al-Ṣalā* | Muslim, *Ṣalāt al-Jumu'at idhā Tazūla* [with slightly different wording]

in Arabic is the meal eaten between sunrise and noon. In this ḥadīth, *ghadā*' is narrated as occuring before Jumu'a [which means that Jumu'a must be before noon].

But the context of the ḥadīth clearly indicates that the Companion ﷺ is saying that they ate before ṣalāt in regular days and after Jumu'a on the day of Jumu'a. In one ḥadīth, the Blessed Prophet ﷺ used the same word *ghadā'* for the meal before sunrise [*suḥūr*].

It is narrated by Irbāḍ ibn Sāria ﷺ that the Blessed Prophet ﷺ said:

هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ

Come and eat the blessed meal [*ghadā*'].[42]

Ghadā' in this ḥadīth refers to the meal before sunrise, though in Arabic the meal before sunrise is not called *ghadā'*. Would it be right for anyone to deduce from this ḥadīth that the Blessed Prophet ﷺ ate the pre-sunrise meal after sunrise [while he was fasting] because the word *ghadā'* is used in the ḥadīth?

d. Some people take evidence from a ḥadīth of Muslim narrated by Salama ibn Akwa' ﷺ:

عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ عَنْ أَبِيهِ قَالَ كُنَّا نُصَلِّى مَعَ رَسُولِ اللَّهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- الْجُمُعَةَ فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيْئًا نَسْتَظِلُّ بِهِ

He said:

We would return from Jumu'a with the Blessed Prophet ﷺ and see that the walls did not shade us [i.e, did not cast a long shadow to offer them shade].[43]

The point of this ḥadīth is to show that the Blessed Prophet's ﷺ sermon and Jumu'a were short. Though the walls cast a shadow, they were never long enough to shade anyone. Also, walls were built close to the ground in those times, which means that it would take longer for the walls to produce a shadow long enough for one to take shade under.

[42]Abū Dāwūd, *man Sammā al-Suḥur al-Ghadā'* | Nasā'ī, *Tasmiyat al-Suḥur Ghadā'an*

[43]Muslim, *Ṣalāt al-Jumu'a Ḥīn Tazūl al-Shams*

e. The strongest evidence of this group is the ḥadīth of ʿAbd Allāh ibn Sīdān in *Muṣannaf Ibn Abī Shaiba*.

عَنْ عَبْدِ اللَّهِ بْنِ سِيدَانَ السُّلَمِيِّ قَالَ شَهِدْتُ يَومَ الْجُمُعَةِ مَعَ أَبِى بَكْرٍ فكَانَتْ صَلاَتُهُ وَخُطْبَتُهُ قَبْلَ نِصْفِ النَّهَارِ ثُمَّ شَهِدْتُهَا مَعَ عُمَرَ وكَانَتْ صَلاَتُهُ وَخُطْبَتُهُ إِلَى أَنْ أَقُولَ انْتَصَفَ النَّهَارُ ثُمَّ شَهِدْتُهَا مَعَ عُثْمَانَ فَكَانَتْ صَلاَتُهُ وَخُطْبَتُهُ إِلَى أَنْ أَقُولَ زَالَ النَّهَارُ فَمَا رَأَيتُ أَحَدًا عَابَ ذٰلِكَ وَلاَ أَنْكَرَهُ

He said:

> I prayed Jumuʿa with Abū Bakr ﵁ and noticed that his sermon and ṣalāt were before noon. Then, I prayed Jumuʿa with ʿUmar ﵁ and saw that his sermon and ṣalāt were at a time that I would say is noon time. Then I prayed Jumuʿa with ʿUthmān ﵁ and saw that his sermon and ṣalāt were at a time that I would say is past noon time, but I never saw anyone criticize or object to this.[44]

If this ḥadīth were authentic, there would be no need for any other ḥadīth to prove that Jumuʿa could be held before noon. And though there is no mention of the Blessed Prophet ﷺ in this ḥadīth, the practice of Abū Bakr ﵁ itself is also evidential. The only problem is that this ḥadīth contradicts the authentic aḥadīth, which narrate that both Abū Bakr ﵁ and ʿUmar ﵁ prayed Jumuʿa after noon [the transmission of these aḥadīth being thoroughly authenticated]. Secondly, the narrator ʿAbd Allāh ibn Sīdān is unreliable; both Imam Bukhārī and Shaukānī say he is unreliable, while Dhahabī reports in *Mīzān* from some scholars that he is unknown [*majhūl*] and unworthy of regard. Zailaʿī says in *Naṣb al-Rāya* that he is weak and Imam Nawawī writes in *al-Khulāṣa*:

اِتَّفَقُوا عَلَي ضُعْفِ اِبْنِ سِيدَانَ

> They all agree that Ibn Sīdān is weak.

In *Fatḥ al-Bārī*, Ḥāfiẓ ibn Ḥajar relates from Ibn ʿAdī,

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[44]Muṣannaf Ibn Abī Shaiba, 2/17 | Dāraquṭnī, *Ṣalāt al-Jumuʿa qabla Niṣf al-Nahār*

شَبَهٌ مَجْهُولٌ

Of dubious character, unknown,

Therefore, some say he is unknown while others say he is weak. Can we really change the timings of ṣalāt based on such weak aḥadīth that cannot even be used to prove a Sunna? How then can we use them as evidence to specify timings of a pillar of Islam? Every ḥadīth that indicates permissibility of Jumuʿa before noon is weak like the aforementioned ḥadīth, whereas the aḥadīth that specify the time of Jumuʿa being after noon are clear-cut, authentic and are found in the main books of aḥadīth.

Imam Shāfiʿī said:

صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَأَبُوبَكْرٍ وَعُمَرُ وَعُثْمَانُ وَالْأَئِمَّةُ بَعْدَهَمْ كُلَّ جُمُعَةٍ بَعْدَ زَوَالِ الشَّمْسِ

The Blessed Prophet ﷺ, Abū Bakr ؓ, ʿUmar ؓ, ʿUthmān ؓ, and all the imams succeeding them prayed Jumuʿa after noon.[45]

SEVERE WARNING AGAINST MISSING JUMUʿA

Many aḥadīth condemn and warn against missing Jumuʿa. In some aḥadīth, it is narrated that the one who avoids Jumuʿa intentionally or out of indolence has left this community.

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ وَأَبِى هُرَيرَةَ حَدَّثَاهُ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى أَعْوَادِ مِنْبَرِه لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِم الْجُمُعَاتِ أَو لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونُنَّ مِنْ الْغَافِلِينَ

It is narrated by ʿAbd Allāh ibn ʿUmar ؓ and Abū Huraira ؓ that:

We heard the Blessed Prophet ﷺ standing on the pulpit saying, "People must stop missing Jumuʿa otherwise Allah ﷻ will seal their hearts; then they will become amongst the ignorant.[46]"

[45]Kitāb al-Umm, 7/195

[46]Muslim, *al-Taghlīẓ fī Tark al-Jumuʿa*

عَنْ أَبِي الْجَعْدِ يَعْنِي الضَّمْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ

It is narrated by Abū Ja'd al-Ḍamrī ﷺ that the Blessed Prophet ﷺ said:

> Allah ﷻ will seal the heart of one who misses Jumu'a three times out of indolence.[47]

It has been reported in *Ibn Ḥabbān* that the Blessed Prophet ﷺ said:

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيرِ عُذْرٍ فَهُوَ مُنَافِقٌ

> Whoever misses three Jumu'a without [reasonable] excuse is a hypocrite.[48]

عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَقُولُ هَلَاكُ أُمَّتِي فِي الْكِتَابِ وَاللَّبَنِ قَالُوا يَا رَسُولَ اللَّهِ مَا الْكِتَابُ وَاللَّبَنُ قَالَ يَتَعَلَّمُونَ الْقُرْآنَ فَيَتَأَوَّلُونَهُ عَلَى غَيرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَيُحِبُّونَ اللَّبَنَ فَيَدَعُونَ الْجَمَاعَاتِ وَالْجُمَعَ وَيَبْدُونَ

It is narrated by 'Uqba ibn 'Āmir ﷺ that the Blessed Prophet ﷺ said:

> My community will be destroyed by two things: books and milk. Someone asked, "Oh Blessed Prophet ﷺ! What do you mean by books and milk?" He replied, "After they learn the Qur'an, they will derive meanings that contradict what Allah ﷻ has revealed and due to their love for milk, they will miss Jumu'a and congregational ṣalāt and will live outside of the city.[49]"

Note: This ḥadīth is warning against the evil [*fitna*] of misinterpreting the meaning of the Qur'an, which has become commonplace in our community today. And by milk, the Blessed Prophet ﷺ is referring to love for wealth because people used to rely on their livestock for their means of living in the past. They would take their livestock far out to grassy fields to graze, thereby missing Jumu'a and congregational ṣalāt in the masjids. Today, we see the same thing happening as people miss Jumu'a and the congregational ṣalāt because of their jobs. May Allah ﷻ have mercy on our community.

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[47]Tirmidhī, *mā Jā' fī Tark al-Jumu'a* | Ibn Māja, *mā Jā' fī man Tarak al-Jumu'a*

[48]Ibn Ḥabbān, *mā Jā' fi al-Shirk* | Ibn Khuzaima, *Abwāb al-Ṣalāt qabla al-Jumu'a*

[49]Musnad Aḥmad, *Ḥadith 'Uqba ibn 'Āmir* | Musnad Abū Ya'lā, *Halāku Ummatī fi al-Kitāb*

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ فَقَالَ يٰأَيُّهَا النَّاسُ تُوبُوا إِلَى اللهِ قَبْلَ أَنْ تَمُوتُوا وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تُشْغَلُوا وَصِلُوا الَّذِي بَينَكُمْ وَبَينَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهُ وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلَانِيَةِ تُرْزَقُوا وَتُنْصَرُوا وَتُجْبَرُوا وَاعْلَمُوا أَنَّ اللهَ قَدْ افْتَرَضَ عَلَيكُمْ الْجُمُعَةَ فِي مَقَامِي هَذَا فِي يَومِي هَذَا فِي شَهْرِي هَذَا مِنْ عَامِي هَذَا إِلَى يَومِ الْقِيَامَةِ فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدِي وَلَهُ إِمَامٌ عَادِلٌ أَو جَائِرٌ اسْتِخْفَافًا بِهَا أَو جُحُودًا لَهَا فَلَا جَمَعَ اللَّهُ لَهُ شَمْلَهُ وَلَا بَارَكَ لَهُ فِي أَمْرِهِ أَلَا وَلَا صَلَاةَ لَهُ وَلَا زَكَاةَ لَهُ وَلَا حَجَّ لَهُ وَلَا صَومَ لَهُ وَلَا بِرَّ لَهُ حَتَّى يَتُوبَ فَمَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ

Jābir ibn 'Abd Allāh ﷺ said:

> The Blessed Prophet ﷺ delivered a sermon in which he said, "O people, repent to Allah ﷻ before death comes upon you, hurry towards good deeds before you become busy, and build the relationship that exists between you and your Creator by remembering Him in abundance and by giving in charity [*ṣadaqa*] copiously, in public or privately. You will be bestowed with sustenance and helped, and all your duties and responsibilities will be taken care of; and know that Allah ﷻ has made Jumu'a compulsory upon you, in this place, on this day, in this month and in this year, until the Day of Judgment. Therefore, whoever misses Jumu'a out of indolence or undermines its importance, whether in my life or after me, whether the imam of that time is just or a tyrant, Allah ﷻ will not serve him in his affairs and will not bless him in his work. Listen! His ṣalāt is not accepted, his zakat, hajj, fasting and none of his good deeds will be accepted until he repents. If he repents, then Allah ﷻ will accept his repentance.[50]"

عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ قَالَ لِقَومٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُمْ

It is narrated by 'Abd Allāh ibn Mas'ūd ﷺ that the Blessed Prophet ﷺ said [of the people who do not attend Jumu'a]:

> I wish that I could order someone else to lead ṣalāt while I raze the houses of those who do not attend Jumu'a.[51]

[50]Ibn Māja, *fī Farḍ al-Jumu'a*

[51]Muslim, *Faḍl Ṣalāt al-Jumu'a*

عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ احْضُرُوا الْجُمُعَةَ وَادْنُوا مِنَ الْإِمَامِ فَإِنَّ الرَّجُلَ لَيَتَخَلَّفُ عَنْ الْجُمُعَةِ حَتَّى إِنَّهُ لَيَتَخَلَّفُ عَنْ الْجَنَّةِ وَإِنَّهُ لَمِنْ أَهْلِهَا

It is narrated by Samura ﵁ that the Blessed Prophet ﷺ said:

> Frequent the masjid for Jumu‘a and sit close to the imam because a person is distanced from Paradise due to his absence from Jumu‘a, though he was worthy of being amongst its dwellers.[52]

Note: This ḥadīth refers to Muslims who will be distanced from Paradise though they were worthy of it because of their good deeds.

Mujāhid says:

سُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ لَا يَشْهَدُ جُمُعَةً وَلَا جَمَاعَةً قَالَ هُوَ فِي النَّارِ

> ‘Abd Allāh ibn ‘Abbās ﵁ was asked about a person who fasts the whole day and prays the whole night, but does not attend Jumu‘a or congregational ṣalāt. He replied, “He is in the Hellfire.[53]”

عَنْ جَابِرٍ اَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَومِ الْآخِرِ فَعَلَيهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ اِلَّا عَلَى مَرِيضٍ أَوْ مُسَافِرٍ أَوْ صَبِيٍّ أَوْ مَمْلُوكٍ وَمَنِ اسْتَغْنَى عَنْهَا بِلَهْوٍ أَوْ تِجَارَةٍ اِسْتَغْنَى اللهُ عَنْهُ وَاللهُ غَنِيٌّ حَمِيدٌ

It is narrated by Jābir ﵁ that the Blessed Prophet ﷺ said:

> It is compulsory upon he who has faith in Allah ﷻ and his Blessed Prophet ﷺ to pray Jumu‘a on the day of Jumu‘a unless he is sick, a traveler, a woman, a child or a slave. Therefore, Allah ﷻ will be indifferent towards one who is indifferent towards Jumu‘a due to [his being preoccupied with] business or games [entertainment, etc]; and Allah ﷻ is the Independent and Praiseworthy.[54]’”

عَنْ حَارِثَةَ بْنِ النُّعْمَانِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَتَّخِذُ أَحَدُكُمْ السَّائِمَةَ فَيَشْهَدُ الصَّلَاةَ فِي جَمَاعَةٍ فَتَتَعَذَّرُ عَلَيْهِ سَائِمَتُهُ فَيَقُولُ لَو طَلَبْتُ لِسَائِمَتِي مَكَانًا هُوَ أَكْلَأُ مِنْ

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[52]Musnad Aḥmad, *min Ḥadīth Samura*

[53]Tirmidhī, *mā Jā’ fī man Yasma‘u al-Nidā’*

[54]al-Sunan al-Kubrā, 3/184

هَذَا فَيَتَحَوَّلُ وَلَا يَشْهَدُ إِلَّا الْجُمُعَةَ فَتَتَعَذَّرُ عَلَيْهِ سَائِمَتُهُ فَيَقُولُ لَوْ طَلَبْتُ لِسَائِمَتِي مَكَانًا هُوَ أَكْلَأُ مِنْ هَذَا فَيَتَحَوَّلُ فَلاَ يَشْهَدُ الْجُمُعَةَ وَلَا الْجَمَاعَةَ فَيُطْبَعُ عَلَى قَلْبِهِ

It is narrated by Ḥāritha ibn Nu'mān ﷺ that the Blessed Prophet ﷺ said:

> One of you owns livestock and prays ṣalāt in the congregation. Then, his livestock increases and grazing becomes difficult. He says, "If I can find grassier fields for my livestock." Then he turns [goes further away] and only attends Jumu'a. He then says, "If I can find grassier fields for my livestock." Then, he is forced to move further away because of his livestock and he says, "If I can find grassier fields for my livestock." Then, he turns [goes further away] and does not attend Jumu'a or the congregational ṣalāt, and thus his heart is sealed.[55]

The example given in this ḥadīth beautifully illustrates the condition of many people of our time. When they are out of a job they come to the masjid for every ṣalāt and supplicate to Allah ﷻ night and day. And when they finally find a job, they forget the masjid except for Jumu'a; and if they are promoted, their business expands or they come to be associated with wealthy people in the community, then Jumu'a is also forgotten.

The aforementioned aḥadīth highlight the importance of Jumu'a. However, if the weather is so severe that going for Jumu'a is dangerous or could cause serious injury, then one is permitted to pray ẓuhr at home.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ إِذَا قُلْتَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلاَ تَقُلْ حَيَّ عَلَى الصَّلَاةِ قُلْ صَلُّوا فِي بُيُوتِكُمْ قَالَ فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَاكَ فَقَالَ أَتَعْجَبُونَ مِنْ ذَا قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي

> Once on a rainy day, 'Abd Allāh ibn 'Abbās ﷺ instructed his caller for ṣalāt [*mu'adhdhin*], "When you reach, *Ashhadu an lā Ilāha illa Allāh, Ashhadu anna Muḥammad Rasūl Allāh*, say, '*Ṣallū fī Buyūtikum* (pray in your homes) instead of *Ḥayya 'ala al-Ṣalā* (come for ṣalāt).'" The narrator says, "People were perturbed by this." 'Abd Allāh ibn 'Abbās ﷺ said, "Does this surprise you? It was said by the one who is better than me [the Blessed Prophet ﷺ].[56]"

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[55]Musnad Aḥmad, *Ḥadīth Ḥāritha ibn Nu'mān*

[56]Muslim, *al-Ṣalat fi al-Riḥāl*

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَنَّهُ قَالَ فِي يَومِ جُمُعَةٍ مَطِيرَةٍ صَلُّوا فِي رِحَالِكُمْ

It is narrated by Ibn 'Umar ﵄ that the Blessed Prophet ﷺ once said on a rainy Jumu'a:

> Pray ṣalāt in your stopover place.[57]

Here we should remember that this concession is only when the weather is so severe that people cannot leave for anything else either. Otherwise, if they can and do leave for other things, it is then forbidden for them to miss ṣalāt in the masjid.

The Virtues of Performing Jumu'a

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ قَالَ الصَّلاَةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَةٌ لِمَا بَينَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرَ

It is narrated by Abū Huraira ﵁ that the Blessed Prophet ﷺ said:

> The five ṣalāts and Jumu'a to Jumu'a are penitence for the sins committed within that period until one commits a major sin.[58]

عَنْ أَوسِ بْنِ أَوسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ قَالَ مَنْ غَسَّلَ وَاغْتَسَلَ وَغَدَا وَابْتَكَرَ وَدَنَا مِنْ الْإِمَامِ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ صِيَامِهَا وَقِيَامِهَا

It is narrated by Aus ibn Aus ﵁ that the Blessed Prophet ﷺ said:

> Whosoever gives a bath [i.e., has relations with wife by which bathing becomes compulsory upon her], bathes, wakes early, arrives early to the masjid, sits close to the imam and does not commit foolish acts, will gain the reward of one year of fasting and ṣalāt for each step he takes.[59]

عَنْ عَلْقَمَةَ قَالَ خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ فَوَجَدَ ثَلاَثَةً وَقَدْ سَبَقُوهُ فَقَالَ رَابِعُ أَرْبَعَةٍ وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّهِ يَومَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ الْأَوَّلَ وَالثَّانِيَ وَالثَّالِثَ ثُمَّ قَالَ رَابِعُ أَرْبَعَةٍ وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ

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57 Ibid

58 Muslim, *al-Ṣalawāt al-Khams*

59 Nasā'ī, *Faḍl Ghusl Yaum al-Jumu'a*

‘Alqama says:

> I went with ’Abd Allāh ibn Mas‘ūd ؓ to the masjid for Jumu‘a and found that three people had arrived earlier. He said, “The fourth of four, and the fourth of four is not bad. Verily, I heard the Blessed Prophet ﷺ say, ‘On the Day of Judgment, people’s closeness to Allah ﷻ will be in the order in which they arrived for Jumu‘a.’” He then said, “The fourth of four, and the fourth of four is not bad.[60]”

Supplication of the Angels for the Disabled

The angels supplicate for those who are regular for Jumu‘a but are unable to attend for a [valid] reason.

عَنْ عَمْرَو بْنِ شُعَيبٍ عَنْ أَبِيهِ عَنْ جَدّهِ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَنَّهُ قَالَ تُبْعَثُ الْمَلاَئِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ يومَ الْجُمُعَةِ يَكْتُبُونَ مَجِيْءَ النَّاسِ فَإِذَا خَرَجَ الْإِمَامُ طُوِيَتِ الصُّحُفُ ورُفِعَتِ الْأَقْلَامُ فَتَقُولُ الْمَلاَئِكَةُ بَعْضُهُمْ لِبَعْضٍ مَا حَبَسَ فُلاَنًا فَتَقُولُ الْمَلاَئِكَةُ اَللّهُمَّ إِنْ كَانَ ضَالاًّ فَاهْدِهِ وَإِنْ كَانَ مَرِيضًا فَاشْفِهِ وَإِنْ كَانَ عَائِلاً فَأَغْنِهِ

It is narrated by ‘Abd Allāh ibn ‘Amr ibn ‘Āṣ ؓ that the Blessed Prophet ﷺ said:

> The angels stand by the doors of the masājid every Jumu‘a and write the names of every person that enters until the imam appears [for the sermon]. When the imam appears, the angels put away their registers and say to each other, “Why didn’t so-and-so and so-and-so come?” Then they supplicate for him, “O Allah ﷻ, if he is astray show him the path, if he is sick, grant him health, and if he is poor then make him wealthy.[61]”

[60] Ibn Māja, *mā Jā’ fi al-Tahjīr*

[61] Ibn Khuzaima, *Jimā‘u Abwāb al-Tahjīr ila al-Jumu‘a* | Musnad al-Firdaus, 1/454

Chapter 4

Sunnas of Jumu‘a

Bathing for Jumu‘a

It is Sunna to bathe for Jumu‘a.

عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– مَنْ تَوَضَّأَ يومَ الْجُمُعَةِ فَبِهَا وَنِعمَتْ وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ

It is narrated by Samura ﷺ that the Blessed Prophet ﷺ said:

> It is good that one performs ablution on Jumu‘a but it is better if he bathes.[62]

After narrating this ḥadīth, Imam Tirmidhī comments:

وَالْعَمَلُ عَلَى هذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– وَمَنْ بَعْدَهَمْ اِخْتَارُوا الْغُسْلَ يَوْمَ الْجُمُعَةِ ورَأَوا أَنْ يُجْزِئَ الْوُضُوءُ مِنَ الْغُسْلِ يومَ الْجُمُعَةِ قَالَ الشَّافِعِيُّ وَمِمَّا يَدُلُّ عَلى أَنَّ أَمْرَ النَّبِيّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– بِالْغُسْلِ يومَ الْجُمُعَةِ أَنَّهُ عَلَى الاِخْتِيَارِ لاَ عَلَى الْوُجُوبِ حَدِيثُ عُمَرَ حَيثُ قَالَ لِعُثْمَانَ وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– أَمَرَ بِالْغُسْلِ يومَ الْجُمُعَةِ فَلَوْ عَلِمَا أَنَّ أَمْرَهُ عَلَى الْوُجُوبِ لاَ عَلَى الاِخْتِيَارِ لَمْ يَتْرُكْ عُمَرُ عُثْمَانَ حَتَّى يَرُدَّهُ وَيَقُولَ لَهُ اِرْجِعْ فَاغْتَسِلْ وَلَمَا خَفِيَ عَلَى عُثْمَانَ ذٰلِكَ مَعَ عِلْمِهِ

[62] Abū Dāwūd, *fi al-Rukhsa fī Tark al-Ghusl* | Tirmidhī, *mā Jā’ fi al-Wudhu’* | Nasā’ī, *al-Rukhsa fī Tark al-Ghusl*

> The Companions ﷺ and pious predecessors [*al-salaf al-ṣāliḥīn*] all agree on this ḥadīth. They prefer bathing on Jumu'a but state that ablution will suffice for bathing. Imam Shāfi'ī said, "The ḥadīth of 'Umar ﷺ indicates that the Blessed Prophet's ﷺ order to bathe in Jumu'a was preferable, not compulsory and the proof of this is 'Umar's ﷺ ḥadīth. He once asked 'Uthmān ﷺ, who had arrived late for Jumu'a, 'Why did you come so late although you knew that the Blessed Prophet ﷺ ordered us to bathe on Jumu'a?'" Imam Shāfi'ī said, "If 'Umar ﷺ and 'Uthmān ﷺ knew bathing was compulsory, 'Umar ﷺ would not have let 'Uthmān ﷺ sit and would have turned him back to go and bathe; likewise, 'Uthmān ﷺ with his wealth of knowledge, was not one to be unaware of such an order."

Bathing was compulsory in the beginning of Islam, but was later abrogated and now remains a Sunna as indicated in the next ḥadīth.

عَنْ عِكْرِمَةَ أَنَّ أُنَاسًا مِنْ أَهْلِ الْعِرَاقِ جَاءُوا فَقَالُوا يَا ابْنَ عَبَّاسٍ أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ لاَ وَلَكِنَّهُ أَطْهَرُ وَخَيْرٌ لِمَنِ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيسَ عَلَيهِ بِوَاجِبٍ وَسَأُخْبِرُكُمْ كَيفَ بَدءُ الْغُسْلِ كَانَ النَّاسُ مَجْهُودِينَ يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مُقَارِبَ السَّقْفِ إِنَّمَا هُوَ عَرِيشٌ فَخَرَجَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ– فِى يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِى ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِيَاحٌ أَذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– تِلْكَ الرِّيحَ قَالَ أَيُّهَا النَّاسُ إِذَا كَانَ هَذَا الْيَومُ فَاغْتَسِلُوا وَلْيَمُسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطِيبِهِ قَالَ ابْنُ عَبَّاسٍ ثُمَّ جَاءَ اللَّهُ بِالْخَيرِ وَلَبِسُوا غَيرَ الصُّوفِ وَكُفُوا الْعَمَلَ وَوُسِّعَ مَسْجِدُهُمْ وَذَهَبَ بَعْضُ الَّذِى كَانَ يُؤْذِى بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ

'Ikrima says:

> Some people from Iraq came and asked 'Abd Allāh ibn 'Abbās ﷺ, "Do you think bathing is compulsory on Jumu'a?" 'Abd Allāh ibn 'Abbās ﷺ responded, "No, but it is more purifying and virtuous, and there is no compulsion upon one who does not. I will tell you how this order came about. People toiled, wore sheep's wool and lifted things on their backs and their masjid was small with a low ceiling; it was only a hut. Once, the Blessed Prophet ﷺ arrived in the masjid and it was a hot day. People were sweating profusely in their woollen clothes, so much so that the smell of their sweat filled the air and they were disturbed by each other's presence. When the Blessed Prophet ﷺ smelled it, he said, 'Bathe on the day of Jumu'a and put on the best of your oils and perfumes.'" Ibn 'Abbās ﷺ says, "Then Allah ﷻ

> bestowed His blessings [people became wealthy] and people began wearing clothes made of other materials, they did not toil, and the masjid was also enlarged; in this way the cause [sweat] for all the disturbance was eliminated [and the compulsory order was abrogated].[63]"

Though the obligatory order is abrogated, many aḥadīth emphasise the importance of bathing on Jumu‘a as a Sunna of the Blessed Prophet ﷺ.

عَنْ أَبِى هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ مَنِ اغْتَسَلَ يَومَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِى السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِى السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِى السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِى السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ

It is narrated by Abū Huraira ؓ that the Blessed Prophet ﷺ said:

> Whoever bathes like a person upon whom bathing is compulsory [due to major ritual impurity] and arrives early at the masjid, is as though he has given one camel in charity. Whoever comes some time after is as though he has given one cow in charity. Whoever comes sometime after is as though he has given a horned goat in charity. Whoever comes sometime after is as though he has given one chicken in charity. Whoever comes sometime after is as though he has given one egg in charity. Then, when the imam appears for the sermon, the angels come and listen to his sermon.[64]

عَنْ سَلْمَانَ الْفَارِسِىِّ قَالَ قَالَ النَّبِىُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– لاَ يَغْتَسِلُ رَجُلٌ يَومَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّى مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى

It is narrated by Salmān al-Fārsī ؓ that the Blessed Prophet ﷺ said:

> Whoever bathes for Jumu‘a, gains purity to the best of his ability, anoints himself with oil or applies perfume from home, and departs [for the masjid], doesn't squeeze himself between two people, prays however much Allah ﷻ has destined for him and is quiet when the imam begins his sermon will have all his sins from this Jumu‘a to the next forgiven.[65]

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[63] Abū Dāwūd, *fi al-Rukhsa fi Tark al-Ghusl*

[64] Bukhārī, *Faḍl al-Jumu‘a* | Muslim, *al-Ṭīb wa al-Siwāk Yaum al-Jumu‘a*

[65] Bukhārī, *al-Dahn li al-Jumu‘a*

عَنْ أَوسِ بْنِ أَوسٍ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّىّ اللهُ عَلَيهِ وَسَلَّمَ– مَنِ اغْتَسَلَ يَومَ الْجُمُعَةِ وَغَسَّلَ وَبَكَّرَ وَابْتَكَرَ وَدَنَا وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا أَجْرُ سَنَةٍ صِيَامِهَا وَقِيَامِهَا

It is narrated by Aus ibn Aus ﵁ that the Blessed Prophet ﷺ said:

> Whoever gives a bath, bathes, wakes up early, leaves early, sits close to the imam and listens to the sermon and remains quiet will get a reward for one year of fasting and ṣalāt for every step he takes.[66]

Is Bathing also Sunna for Women?

Since the aḥadīth on bathing for Jumu'a are general, the vast majority of scholars say that it is Sunna for both men and women. This point is corroborated by the aḥadīth that narrate that Jumu'a is the 'Eid of the Muslims. In*Sharḥal-Muhadhdhab*, Imam Nawawī says that:

> The Shāfi'iyya, Mālikiyya, and the majority of scholars agree that bathing is Sunna for women on the day of Jumu'a as well.[67]

In another aḥadīth from *Sharḥ al-Muhadhdhab* and *Ibn Ḥabbān*, 'Abd Allāh ibn 'Umar ﵁ reports that the Blessed Prophet ﷺ said:

> Bathing is for all adult men and women.

Sunna of Wearing Nice Clothes, Applying Perfume and Using *Siwāk*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– حَقٌّ عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُوا يَومَ الْجُمُعَةِ وَلْيَمُسَّ أَحَدُهُمْ مِنْ طِيبِ أَهْلِهِ فَإِنْ لَمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ

It is narrated by Barā' ibn 'Āzib ﵁ that the Blessed Prophet ﷺ said:

> It is a right upon Muslims to bathe on Jumu'a and for one to apply perfume from his home, and if there isn't any, then water is his perfume.[68]

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– إِنَّ هَذَا يَومُ عِيدٍ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ

[66]Tirmidhī, *mā Jā' fī Faḍl al-Ghusl* | Nasā'ī, *Faḍl al-Mashyi ila al-Jumu'a*

[67]Sharḥ al-Muhadhdhab, 4/635

[68]Tirmidhī, *mā Jā' fi al-Siwāk*

فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طِيبٌ فَلْيَمَسَّ مِنْهُ وَعَلَيكُمْ بِالسِّوَاكِ

It is narrated by 'Abd Allāh ibn 'Abbās ﷺ that the Blessed Prophet ﷺ said:

> Allah ﷻ has made this day an 'Eid for the Muslims; therefore, whoever comes for Jumu'a should bathe, apply perfume if he has any and use siwāk.[69]

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالاَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– مَنِ اغْتَسَلَ يَومَ الْجُمُعَةِ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مِنْ طِيبٍ – إِنْ كَانَ عِنْدَهُ – ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَعْنَاقَ النَّاسِ ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَفْرُغَ مِنْ صَلاَتِهِ كَانَتْ كَفَّارَةً لِمَا بَينَهَا وَبَيْنَ جُمُعَتِهِ الَّتِىْ قَبْلَهَا قَالَ وَيَقُولُ أَبُو هُرَيرَةَ وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ وَيَقُولُ إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا

It is narrated by Abū Sa'īd al-Khudrī ﷺ and Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

> If a person bathes on Jumu'a, wears his best clothing, applies perfume, if he has any, then arrives for Jumu'a without cutting through people, prays however much Allah ﷻ destined for him and remains quiet after the imam appears until the end of ṣalāt, he will have all his sins between the current and previous Jumu'a forgiven. Abū Huraira ﷺ said, "Plus three days more, because a reward is multiplied ten times.[70]"

عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ مَنِ اغْتَسَلَ يَومَ الْجُمُعَةِ فَأَحْسَنَ غُسْلَهُ وَتَطَهَّرَ فَأَحْسَنَ طُهُورَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مَا كَتَبَ اللَّهُ لَهُ مِنْ طِيبِ أَهْلِهِ ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يَلْغُ وَلَمْ يُفَرِّقْ بَينَ اثْنَينِ غُفِرَ لَهُ مَا بَينَهُ وَبَينَ الْجُمُعَةِ الأُخْرَى

It is narrated by Abū Dharr ﷺ that the Blessed Prophet ﷺ said:

> If a person bathes thoroughly on Jumu'a, purifies himself thoroughly, wears the best of his clothes, applies as much perfume as Allah ﷻ destined for him from home, arrives for Jumu'a, does not commit any foolish act and does not cut through two people, all his sins from one Jumu'a to the next will be forgiven.[71]

عَنْ أَبِي هُرَيرَةَ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– إِذَا كَانَ يَومُ الْجُمُعَةِ اِغْتَسَلَ الرَّجُلُ

[69]Muwaṭṭa', *mā Jā' fi al-Siwāk* [with slightly different wording] | Ibn Māja, *mā Jā'fi al-Zīna*

[70]Abū Dāwūd, *fi al-Ghusl Yaum al-Jumu'a*

[71]Ibn Māja, *mā Jā' fi al-Zīna*

وَغَسَلَ رَأْسَهُ ثُمَّ تَطَيَّبَ مِنْ أَطْيَبِ طِيبِهِ وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ ثُمَّ اسْتَمَعَ إِلَى الْإِمَامِ غُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ

It is narrated by Abū Huraira ﵁ that the Blessed Prophet ﷺ said:

> When a person bathes on Jumu'a, washes his head, applies the best of his perfumes, wears the best of his clothes, then arrives for Jumu'a without cutting between two people and listens to the imam carefully, all of his sins from one Jumu'a to the next plus three days more are forgiven.[72]

The Virtue of Performing Jumu'a with a Turban [*'Imāma*]

Wearing a turban is the Sunna of the Blessed Prophet ﷺ, but one who wears it on Jumu'a gains a greater reward, since the ṣalāt in which a turban is worn is many times greater than the ṣalāt in which it is not. Also, there is special virtue in tying a turban for Jumu'a ṣalāt because the Blessed Prophet ﷺ donned a turban every Jumu'a.

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى أَصْحَابِ الْعَمَائِمِ يومَ الْجُمُعَةِ

It is narrated by Abū Dardā' ﵁ that the Blessed Prophet ﷺ said:

> Verily, Allah ﷻ and His angels send His mercy [raḥma] on Jumu'a upon those who are wearing a turban.[73]

Specific Clothes for the Day of Jumu'a

Some aḥadīth indicate that it is virtuous to keep separate clothes for Jumu'a.

عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ أَنَّ رَسُولَ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ أَوْ مَا عَلَى أَحَدِكُمْ إِنْ وَجَدْتُمْ أَنْ يَتَّخِذَ ثَوْبَيْنِ لِيوم الْجُمُعَةِ سِوَى ثَوْبَى مَهْنَتِهِ

It is narrated by Muḥammud ibn Yaḥyā that the Blessed Prophet ﷺ said:

[72] al-Sunan al-Kubrā, 3/243 | Ibn Khuzaima, *Jimā'u Abwāb al-Ādhān*

[73] Musnad al-Shāmiyyīn, 9/432 | Musnad al-Firdaus, 1/38

> There is no harm if any one of you sets aside two outfits besides his work clothes for Jumu'a.[74]

Cutting the Nails and Trimming Excess Hair on Jumu'a

In some aḥadīth we learn that it was the Sunna of the Blessed Prophet ﷺ to cut his nails and hair on Jumu'a. Also, many aḥadīth narrate the importance of cleanliness on Jumu'a. Since cutting the nails and hair is a part of cleanliness, then it is more virtuous that one does it on Jumu'a.[75]

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ كَانَ يَقْلِمُ أَظْفَارَهُ وَيَقُصُّ شَارِبَهُ يَومَ الْجُمُعَةِ قَبْلَ أَنْ يَرُوحَ إِلَى الصَّلَاةِ

It is narrated by Abū Huraira ﷺ that:

> The Blessed Prophet ﷺ would cut his nails and moustache before he came out for Jumu'a.[76]

Qurṭubī says:

رُوِيَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُصُّ أَظَافِرَهُ وَشَارِبَهُ قَبْلَ أَنْ يَخْرُجَ إِلَى الْجُمُعَةِ

> It is narrated that the Blessed Prophet ﷺ would cut his nails and trim his moustache before leaving for Jumu'a.[77]

عَنْ نَافِعٍ اَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يَقْلِمُ اَظْفَارَهُ وَيَقُصُّ شَارِبَهُ فِيْ كُلِّ جُمُعَةٍ

Nāfi' said:

> 'Abd Allāh ibn 'Umar ﷺ would cut his nails and moustache before he went for Jumu'a.[78]

عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيْ قَالَ مَنْ قَلَمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ وَقَصَّ شَارِبَهُ وَاسْتَنَّ فَقَدِ اسْتَكْمَلَ الْجُمُعَةَ

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[74] Abū Dāwūd, *al-Lubs li al-Jumu'a*

[75] al-Mu'jam al-Kabīr, 19/140 | al-Mu'jam al-Ausaṭ, 2/353 | Shu'ab al-Īmān, *Yaqlimu Azfārahū*

[76] Tafsīr al-Qurṭubī, 2/104

[77] al-Sunan al-Kubrā, 3/244

[78] Muṣannaf 'Abd al-Razzāq, 3/197

Muḥammud ibn Ibrāhīm al-Taimī said:

> Whoever cuts his nails and moustache and uses miswāk has observed the complete rights of Jumu'a.

Ibn Qudāma wrote:

وَيُسَنُّ غَسْلُ رُؤُوسِ الْأَصَابِعِ

> After cutting the nails, it is Sunna to wash the fingers.[79]

Increasing Ṣalat and Salam upon the Blessed Prophet ﷺ

On Jumu'a, every Muslim should increase ṣalāt and salām on the Blessed Prophet ﷺ. While it is virtuous to send ṣalāt and salām on normal days, one can only imagine its virtue on the day of Jumu'a, which is the leader of all days. There is also a special relation between Jumu'a and the Blessed Prophet ﷺ in that Jumu'a is the leader of all days while the Blessed Prophet ﷺ is the leader of all creations. In that case, it is most virtuous for one to increase the ṣalāt and salām on Jumu'a.

عَنْ أَوسِ بْنِ أَوسٍ عَنِ النَّبِيِّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يومَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيهِ السَّلَامُ وَفِيهِ قُبِضَ وفِيهِ النَّفْخَةُ وفِيهِ الصَّعَقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالُوا يَا رَسُولَ اللهِ وَكَيفَ تُعْرَضُ صَلَاتُنَا عَلَيكَ وَقَدْ أَرِمْتَ أَى يَقُولُونَ قَدْ بَلِيتَ قَالَ إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ عَلَيهِمُ السَّلَامُ

It is narrated by Aus ibn Aus ؓ that the Blessed Prophet ﷺ said:

> The best of your days is the day of Jumu'a. Ādam ؑ was born and he passed away on this day. On this day, the trumpet will be blown, the first time [when all creation will be torn asunder] and second time [when mankind and jinns will be resurrected]. Therefore, send more ṣalāt and salām on this day; it will be presented to me. The Companions ؓ said, "O Blessed Prophet ﷺ! How will our ṣalāt and salām reach you, you will have become dust?" The Blessed Prophet ﷺ responded, "Allah ﷻ has forbidden the earth from consuming the bodies of the prophets.[80]"

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[79] al-Mughnī, 1/146

[80] Nasā'ī, *fī Ikthār al-Ṣalā* | al-Sunan al-Kubrā, 1/519

عَنْ أَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- أَكْثِرُوا الصَّلاَةَ عَلَىَّ يَومَ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلاَئِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِى عَلَىَّ إِلاَّ عُرِضَتْ عَلَىَّ صَلاَتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوتِ قَالَ وَبَعْدَ الْمَوتِ إِنَّ اللَّهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ فَنَبِىُّ اللَّهِ حَىٌّ يُرْزَقُ

It is narrated by Abū Dardā' ﷺ that the Blessed Prophet ﷺ:

> Increase ṣalāt and salām upon me on Jumu'a for it is witnessed by the angels. No person sends ṣalāt and salām upon me except that it is continuously presented to me until he himself stops. I said "After death also?" He replied, "Yes, after death also. Allah ﷻ has forbidden the earth from consuming the bodies of the prophets; the prophet of Allah ﷻ is alive and is provided sustenance.[81]"

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- أَكْثِرُوا الصَّلاَةَ عَلَىَّ يَومَ الْجُمُعَةِ وَلَيلَةَ الْجُمُعَةِ فَمَنْ صَلَّى عَلَىَّ صَلاَةً صَلَّى اللهُ عَلَيهِ عَشْرًا

It is narrated by Anas ibn Mālik ﷺ that the Blessed Prophet ﷺ said:

> Send much ṣalāt and salām upon me on the day and night of Jumu'a because Allah ﷻ sends ten blessings upon the one who sends one ṣalāt and salām upon me.[82]

Note: It is clear from the aforementioned ḥadīth that we should send ṣalāt and salām upon the Blessed Prophet ﷺ abundantly; though there is greater virtue for the day of Jumu'a, the ṣalāt and salām is something we should make a regular habit on other days as well.

The importance of ṣalāt and salām on Jumu'a is also mentioned in other aḥadīth.

عَنْ صَفْوَانَ بْنِ سُلَيمٍ قَالَ قَالَ رَسُولُ اللهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- اِذَا كَانَ يَومُ الْجُمُعَةِ وَ لَيلَةُ الْجُمُعَةِ فَأَكْثِرُوا الصَّلاَةَ عَلَيَّ

It is narrated by Ṣafwān ibn Sulaim ﷺ that the Blessed Prophet ﷺ said:

[81] Ibn Māja, *Dhikru Wafātihī* | Muṣannaf Ibn Abī Shaiba, 2/399

[82] al-Sunan al-Kubrā, 3/249 | al-Mu'jam al-Ausaṭ, 1/245

> Send ṣalāt and salām upon me abundantly on the day and night of Jumu'a.[83]

This same narration is found in Baihaqī's *Shu'ab al-Īmān* with the addition:

فَمَنْ فَعَلَ ذٰلِكَ كُنْتُ لَهُ شَهِيدًا اَوْ شَافِعًا يَومَ الْقِيَامَةِ

> I will be a witness for and will intercede on behalf of one who does this on the Day of Judgment.[84]

WHICH ṢALĀT AND SALĀM TO READ

There are many variations of the ṣalāt and salām in aḥadīth, but the greatest of them is the ṣalāt and salām that is read in ṣalāt, though there is no harm if one prefers one reading over another.

THE VIRTUE OF RECITATION OF SŪRAT AL-KAHF ON JUMU'A

عَنْ أَبِى سَعِيدِ الْخُدْرِىِّ قَالَ مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ لَيْلَةَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النّورِ فِيمَا بَينَهُ وَبَينَ الْبيتِ الْعَتِيق

Abū Sa'īd al-al-Khudrī ﵁ said:

> A beam of light [*nūr*] will shine between the house of Allah ﷻ and the person who recites Sūrat al-Kahf on the night of Jumu'a.[85]

عَنْ أَبِى سَعِيدٍ الْخُدْرِىّ أَنَّ النَّبِىَّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِى يَوم الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَينَ الْجُمُعَتَينِ

It is narrated by Abū Sa'īd al-Khudri ﵁ that the Blessed Prophet ﷺ said:

> The one who recites Sūrat al-Kahf on Jumu'a will have a light shine from one Jumu'a to the next.[86]

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَومَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ وَإِنْ خَرَجَ الدَّجَّالُ عُصِمَ مِنْهُ

[83] Musnad al-Shāfi'ī, *idhā Kāna Yaum al-Jumu'a*

[84] Shu'ab al-Īmān, *Akthirū 'alayya al-Ṣalā*

[85] Muṣannaf 'Abd al-Razzāq, 3/378 | Sunan al-Dārimī, *fī Faḍl Surat al-Kahf*

[86] al-Sunan al-Kubrā, 3/249 | al-Mustadrak, *Tafsīr Surat al-Kahf*

It is narrated by 'Alī ﵁ that the Blessed Prophet ﷺ said:

> Whosoever recites Sūrat al-Kahf on Jumu'a will be protected against every evil for eight days and against the Anti-Christ [*Dajjāl*] if he appears.[87]

The Virtue of Recitation of Sūrat al-Dukhān on the Night of Jumu'a

عَنْ أَبِي هُرَيرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الدُّخَانِ فِيْ لَيلَةِ جُمُعَةٍ أَصْبَحَ مَغْفُورًا لَهُ

It is narrated by Abū Huraira ﵁ that the Blessed Prophet ﷺ said:

> Whoever recites Sūrat al-Dukhān on the night of Jumu'a will wake up in the state of being forgiven for all his sins.[88]

The Importance of Arriving Early for Jumu'a and Sitting Close to the Imam

Many aḥadīth emphasize the importance of arriving early for Jumu'a. Anyone who reads through the history of Islam will realize that waking up and arriving early in the masjid for Jumu'a was a way of life for Muslims from the first period [*al-qarn al-awwal*] after the time of the Blessed Prophet ﷺ. They would arrive in the late morning hours [*ḍuḥā*] or even earlier and sit and recite Qur'an or perform the *dhikr* [remembrance] of Allah ﷻ.

What is the importance of arriving early for Jumu'a? This will be understood in the next few aḥadīth, especially the ḥadīth of 'Abd Allāh ibn Mas'ūd ﵁ in which the Blessed Prophet ﷺ informed his community that those who arrive early for Jumu'a will be near the mercy of Allah ﷻ on the Day of Judgment. As for the imam, it is Sunna for him to arrive at the time of the sermon.

عَنْ أَبِى هُرَيرَةَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– قَالَ مَنِ اغْتَسَلَ يومَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِى السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِى السَّاعَةِ الثَّالِثَةِ

[87]al-Mustadrak, *Tafsīr Sūrat al-Kahf* | Shu'ab al-Īmān, *man Qara' Sūrat al-Kahf*

[88]Shu'ab al-Īmān, *man Qara' Sūrat al-Dukhān*

فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِى السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِى السَّاعَةِ
الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ

It is narrated by Abū Huraira ﵁ that the Blessed Prophet ﷺ said:

> Whoever bathes on Jumu'a like a person upon whom bathing is compulsory and arrives early at the masjid is as though he gave one camel in charity. Whoever arrives after is as though he gave one cow in charity. Whoever arrives after that is as though he has given one horned goat in charity. Whoever arrives that is as though he has given one chicken in charity. Whoever arrives thereafter is as though he has given one egg in charity. Then when the imam appears for the sermon, the angels sit and listen to the sermon.[89]

عَنْ حُمَيْدٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ كُنَّا نُبَكِّرُ إِلَى الْجُمُعَةِ ثُمَّ نَقِيلُ

Ḥumaid said:

> I heard Anas ibn Mālik ﵁ say,"We arrived early for Jumu'a then took our nap.[90]"

عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ النَّبِىُّ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلاَئِكَةُ عَلَى
بَابِ الْمَسْجِدِ يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِى يُهْدِى بَدَنَةً ثُمَّ كَالَّذِى يُهْدِى بَقَرَةً ثُمَّ
كَبْشًا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَإِذَا خَرَجَ الإِمَامُ طَوَوْا صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ

It is narrated by Abū Huraira ﵁ that the Blessed Prophet ﷺ said:

> On Jumu'a, the angels stand by the doors of the masjid and note the names of the people as they enter. The first person to enter is like one who slaughters a camel, the one after is like one who slaughters a cow, thereafter a sheep, then a chicken and then the last is like one who gives an egg in charity. Then, when the imam appears [for the sermon], the angels close their registers and begin listening to the dhikr of Allah.[91]

Note: It is understood from the aforementioned aḥadīth that those who arrive for Jumu'a after the sermon do not gain the reward of Jumu'a because the angels have closed their register to listen to the sermon. This is a warning that everyone should arrive for Jumu'a before the sermon.

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[89] Bukhārī, *Faḍl al-Jumu'a* | Muslim, *al-Ṭīb wa al-Siwāk*

[90] Bukhārī, *al-Qā'ilat ba'd al-Jumu'a*

[91] Bukhārī, *al-Istimā' ila al-Khuṭba*

عَنْ أَوسِ بْنِ أَوسٍ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّىّ اللهُ عَلَيهِ وَسَلَّمَ– مَنِ اغْتَسَلَ يَومَ الْجُمُعَةِ وَغَسَّلَ وَبَكَّرَ وَابْتَكَرَ وَدَنَا وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا أَجْرُ سَنَةٍ صِيَامِهَا وَقِيَامِهَا

It is narrated by Aus ibn Aus ﷺ that the Blessed Prophet ﷺ said:

> Whosoever bathes, gives a bath, wakes up early, arrives early at the masjid, sits close to the imam and does not commit foolish acts, he will gain the reward of one year of fasting and ṣalāt for each step he takes.[92]

عَنْ عَطَاءٍ الْخُرَاسَانِىِّ عَنْ مَولى امْرَأَتِهِ أُمِّ عُثْمَانَ قَالَ سَمِعْتُ عَلِيًّا عَلَى مِنْبَرِ الْكُوفَةِ يَقُولُ إِذَا كَانَ يَومُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَايَاتِهَا إِلَى الأَسْوَاقِ فَيَرْمُونَ النَّاسَ بِالتَّرَابِيثِ أَوِ الرَّبَائِثِ وَيُثَبِّطُونَهُمْ عَنِ الْجُمُعَةِ وَتَغْدُو الْمَلاَئِكَةُ فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ فَيَكْتُبُونَ الرَّجُلَ مِنْ سَاعَةٍ وَالرَّجُلَ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الإِمَامُ فَإِذَا جَلَسَ الرَّجُلُ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الاِسْتِمَاعِ وَالنَّظَرِ فَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كِفْلاَنِ مِنْ أَجْرٍ فَإِنْ نَأَى وَجَلَسَ حَيثُ لاَ يَسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كِفْلٌ مِنْ أَجْرٍ وَإِنْ جَلَسَ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الاِسْتِمَاعِ وَالنَّظَرِ فَلَغَا وَلَمْ يُنْصِتْ كَانَ لَهُ كِفْلٌ مِنْ وِزْرٍ وَمَنْ قَالَ يَومَ الْجُمُعَةِ لِصَاحِبِهِ صَهْ فَقَدْ لَغَا وَمَنْ لَغَا فَلَيسَ لَهُ فِى جُمُعَتِهِ تِلْكَ شَىءٌ ثُمَّ يَقُولُ فِى آخِرِ ذٰلِكَ سَمِعْتُ رَسُولَ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– يَقُولُ ذٰلِكَ

Aṭā' Khurāsānī narrates from his wife's [Umm Uthmān] freed slave:

> I heard 'Alī ﷺ say on the pulpit of a masjid in Kūfa, "All the devils raise their flags and march towards the markets on Jumu'a. They lay traps and divert the people from Jumu'a by reminding them of their work and responsibilities. On the other hand, the angels sit by the doors of the masjids and record the time of every person's entry that so-and-so came in at such and such time and so-and-so at such and such time until the imam appears. When one sits close enough to hear and see him, then sits quietly and does not commit any foolish act, he receives double the reward. If a person sits in a place where he cannot hear the imam but sits quietly and does not commit a foolish act, he receives a fraction of the reward. If he sits where he can see and hear the imam, commits a foolish act and does not sit quietly, he receives a fraction of sin. And whoever says to another, 'Stay quiet' has committed a foolish act and whosever commits a foolish act will

[92]Nasā'ī, *Faḍl Ghusl Yaum al-Jumu'a*

not gain any reward of Jumu'a. Then 'Alī ﷺ said, 'I heard all this from the Blessed Prophet ﷺ.[93]'"

عَنْ عَلْقَمَةَ قَالَ خَرَجْتُ مَعَ عَبْدِ اللهِ إِلَى الْجُمُعَةِ فَوَجَدَ ثَلاَثَةً قَدْ سَبَقُوهُ فَقَالَ رَابِعُ أَرْبَعَةٍ وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ إِنِّى سَمِعْتُ رَسُولَ اللهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّهِ يَومَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ الأَوَّلَ وَالثَّانِىَ وَالثَّالِثَ ثُمَّ قَالَ رَابِعُ أَرْبَعَةٍ وَمَا رَابِعُ أَرْبَعَةٍ بِبَعِيدٍ

'Alqama said:

I went with 'Abd Allāh ibn Mas'ūd ﷺ to Jumu'a and found that three people had arrived earlier. He said, "The fourth of four, and the fourth of four is not bad. Verily, I heard the Blessed Prophet ﷺ say, 'On the Day of Judgment, people's closeness to Allah ﷻ will be in the order in which they arrived for Jumu'a.'" He then said, "The fourth of four, and the fourth of four is not bad.[94]"

عَنْ أَبِى هُرَيْرَةَ قَالَ بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَومَ الْجُمُعَةِ إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ فَعَرَّضَ بِهِ عُمَرُ فَقَالَ مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ

Abū Huraira ﷺ said:

Once, 'Umar ﷺ was delivering a sermon when 'Uthmān ﷺ entered the masjid. 'Umar ﷺ pointed towards him and said, "What has happened to people that they come late after the adhān?[95]"

عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- احْضُرُوا الْجُمُعَةَ وَادْنُوا مِنَ الإِمَامِ فَإِنَّ الرَّجُلَ لَيَتَخَلَّفُ عَنِ الْجُمُعَةِ حَتَّى إِنَّهُ لَيَتَخَلَّفُ عَنِ الْجَنَّةِ وَإِنَّهُ لَمِنْ أَهْلِهَا

It is narrated by Samura ibn Jundub ﷺ that the Blessed Prophet ﷺ said:

Frequent the masjid for Jumu'a and sit close to the imam because a person is distanced from Paradise due to his absence from Jumu'a, though he was worthy of being amongst its dwellers.[96]

[93]Abū Dāwūd, *Faḍl al-Jumu'a*

[94]Ibn Māja, *mā Jā' fi al-Tahjīr*

[95]Muslim, *Kitāb al-Jumu'a*

[96]Musnad Aḥmad, *min Ḥadīthi Samura*

Eating and Resting After Jumu'a

It was the Sunna of the Blessed Prophet ﷺ and the Companions ﷺ to eat and nap before ẓuhr on all other days except Jumu'a. On Jumu'a, they arrived early at the masjid and ate and napped after Jumu'a.

عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ قَالَ مَا كُنَّا نَتَغَدَّى فِي عَهْدِ رَسُولِ اللهِ وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ

Sahl ibn Sa'd ؓ said:

> We ate and rested after Jumu'a in the time of the Blessed Prophet ﷺ.[97]

The Time of Acceptance of Supplication on Jumu'a

Jumu'a is exclusively made for worship. This is why every Muslim is encouraged to increase supplication and voluntary worship on this day and also why Allah ﷻ, by His infinite mercy, has appointed a special time on Jumu'a in which all supplications are guaranteed acceptance. Though we should supplicate as much as possible on Jumu'a, this time is special because of the guarantee of acceptance [which is not to be found in any other time].

عَنْ أَبِى هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – ذَكَرَ يَومَ الْجُمُعَةِ فَقَالَ فِيهِ سَاعَةٌ لاَ يُوَافِقُهَا
عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّى يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلاَّ أَعْطَاهُ إِيَّاهُ – وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا

It is narrated by Abū Huraira ؓ that the Blessed Prophet ﷺ was mentioning the day of Jumu'a and said:

> There is a time on this day in which any supplication [made at this time] for anything while standing in ṣalāt is guaranteed acceptance by Allah ﷻ. Then he gestured by his hand as if to indicate the shortness of this time.[98]

عَنْ أَبِى هُرَيْرَةَ عَنِ النَّبِىِّ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – أَنَّهُ قَالَ إِنَّ فِى الْجُمُعَةِ لَسَاعَةً لا يُوَافِقُهَا مُسْلِمٌ
يَسْأَلُ اللَّهَ فِيهَا خَيرًا إِلاَّ أَعْطَاهُ إِيَّاهُ قَالَ وَهِىَ سَاعَةٌ خَفِيفَةٌ

It is narrated by Abū Huraira ؓ that the Blessed Prophet ﷺ said:

> There is a time on this day when no Muslim asks for any good at this time but Allah ﷻ will grant him just that. He said, "It is a very short time.[99]"

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[97]Bukhārī, *mā Jā' fi al-Gharas*

[98]Bukhārī, *al-Sā'at allatī fī Yaum al-Jumu'a*

[99]Muslim, *fi al-Sā'at allatī fī Yaum al-Jumu'a*

When is this Time?

The opinions vary amongst the scholars about this time.

1. **After the imam sits on the pulpit** until the last call for ṣalāt [*iqāma*] is made. This should not mean that one can supplicate during the sermon, but that the time to supplicate is during the interval between the two sermons and also when the imam leaves the pulpit until he starts the ṣalāt.

عَنْ أَبِى بُرْدَةَ بْنِ أَبِى مُوسَى الأَشْعَرِىِّ قَالَ قَالَ لِى عَبْدُ اللَّهِ بْنُ عُمَرَ أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فِى شَأْنِ سَاعَةِ الْجُمُعَةِ قَالَ قُلْتُ نَعَمْ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ هِىَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ

Abū Burda ibn Abī Mūsā al-Ash'arī said:

> 'Abd Allāh ibn 'Umar ﷺ asked me, "Have you heard your father say anything regarding the appointed time in Jumu'a?" I replied, "Yes, I have. I heard him say that I [Abū Mūsā Ash'arī ﷺ] heard the Blessed Prophet ﷺ say, 'It is from the time the imam sits on the pulpit until ṣalāt is completed.[100]'"

2. **After 'Aṣr until sunset**: This is the opinion of the majority of scholars. Imam Tirmidhī narrates that Imam Aḥmad said:

قَالَ أَحْمَدُ أَكْثَرُ الأَحَادِيثِ فِى السَّاعَةِ الَّتِى تُرْجَى فِيهَا إِجَابَةُ الدَّعْوَةِ أَنَّهَا بَعْدَ صَلاَةِ الْعَصْرِ وَتُرْجَى بَعْدَ زَوَالِ الشَّمْسِ

> The majority of aḥadīth prove that this time is after 'Aṣr, though one can expect it to be any time after noon.[101]

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِىِّ -صلى الله عليه وسلم- أَنَّهُ قَالَ الْتَمِسُوا السَّاعَةَ الَّتِى تُرْجَى فِى يَومِ الْجُمُعَةِ بَعْدَ الْعَصْرِ إِلَى غَيْبُوبَةِ الشَّمْسِ

It is narrated by Anas ibn Mālik ﷺ that the Blessed Prophet ﷺ said:

[100] Ibid.

[101] Tirmidhī, *mā Jā' fi al-Sā'a*

Look for the time of acceptance on the day of Jumuʿa after ʿAṣr until sunset.[102]

عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- خَيرُ يوم طَلَعَتْ فِيهِ الشَّمْسُ يَومُ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُهْبِطَ مِنْهَا وَفِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِى فَيَسْأَلُ اللَّهَ فِيهَا شَيئًا إِلاَّ أَعْطَاهُ إِيَّاهُ قَالَ أَبُو هُرَيرَةَ فَلَقِيتُ عَبْدَ اللهِ بْنَ سَلاَمٍ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ أَنَا أَعْلَمُ بِتِلْكَ السَّاعَةِ فَقُلْتُ أَخْبِرْنِى بِهَا وَلاَ تَضْنَنْ بِهَا عَلَىَّ قَالَ هِىَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ فَقُلْتُ كَيفَ تَكُونُ بَعْدَ الْعَصْرِ وَقَدْ قَالَ رَسُولُ اللهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِى وَتِلْكَ السَّاعَةُ لاَ يُصَلَّى فِيهَا فَقَالَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ أَلَيسَ قَدْ قَالَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلاَةَ فَهُوَ فِى صَلاَةٍ قُلْتُ بلَى قَالَ فَهُوَ ذالكَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

The best day upon which the sun rises is the day of Jumuʿa. Ādam ﷺ was born on this day; he entered and was sent down from Paradise on this day, and the Day of Judgment will take place on this day. There is a special time on this day in which Allah ﷻ will grant a person anything he asks for [in this time] while in ṣalāt.[103]

Abū Huraira ﷺ said:

Then I met ʿAbd Allāh ibn Salām ﷺ and I narrated this ḥadīth to him. He said, "I know this time." I said, "Then tell me and do not be stingy in this matter." He said, "It is after ʿAṣr until sunset." I said, "How can it be after ʿAṣr when the Blessed Prophet ﷺ said, 'Any supplication made at this time for anything while in ṣalāt' and praying ṣalāt during this time is forbidden?" ʿAbd Allāh ibn Salām ﷺ said, "Did the Blessed Prophet ﷺ not say, 'Whoever waits for the next ṣalāt is as though he is in ṣalāt?'" I said, "Why not?" He said, "This is how it is after ʿAṣr.[104]"

[102]Ibid.

[103]Muslim, *Faḍl Yaum al-Jumuʿa* | Tirmidhī, *mā Jāʾ fī Faḍl Yaum al-Jumuʿa*

[104]Ibid.

An Amazing Incident

There is an amazing incident narrated in *Muṣannaf ‘Abd al-Razzāq* about this special time of Jumu‘a. ‘Abd Allāh ibn Abī Ṭalḥa ﵁ said:

> Once, the Blessed Prophet ﷺ was leading ‘Aṣr on Jumu‘a when a dog came in and was about to pass in front of the congregation when he suddenly crumbled in a heap and died. After ṣalāt, the Blessed Prophet ﷺ asked the Companions ﵃, "Who cursed this dog?" One man said, "I did, O Blessed Prophet ﷺ." In *Ṭabarānī* it is narrated that this person was Sa‘d ibn Abī Waqāṣ ﵁. The Blessed Prophet ﷺ said, "You cursed him at a time when supplications are guaranteed acceptance."

The Sunna Recitation for Ṣalat of Jumu‘a

In Jumu‘a, the Blessed Prophet ﷺ recited Sūrat al-A‘lā in the first unit and Sūrat al-Ghāshiya in the second, and sometimes Sūrat al-Jumu‘a in the first unit and Sūrat al-Munāfiqūn in the second.

عَنِ ابْنِ أَبِى رَافِعٍ قَالَ اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى لَنَا أَبُو هُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِى الرَّكْعَةِ الآخِرَةِ إِذَا جَاءَكَ الْمُنَافِقُونَ – قَالَ – فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِىُّ بْنُ أَبِى طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ فَقَالَ أَبُو هُرَيْرَةَ إِنِّى سَمِعْتُ رَسُولَ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– يَقْرَأُ بِهِمَا يَومَ الْجُمُعَةِ

Ibn Abī Rāfi‘ said:

> Marwān appointed Abū Huraira ﵁ the governor of Madina and left for Makka. Then Abū Huraira ﵁ led us in Jumu‘a and recited Sūrat al-Jumu‘a in the first unit and Sūrat al-Munāfiqūn in the second." Abū Rāfi‘ said, "After ṣalāt, I met Abū Huraira ﵁ and said to him, 'You recited the same two suras 'Alī ﵁ used to recite in Kūfa.'" Abū Huraira ﵁ said, "I heard the Blessed Prophet ﷺ recite these two suras in Jumu‘a.[105]"

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– يَقْرَأُ فِى الْعِيدَيْنِ وَفِى الْجُمُعَةِ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى وَ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ قَالَ وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِى يَومٍ وَاحِدٍ يَقْرَأُ بِهِمَا أَيضًا فِى الصَّلاَتَينِ

[105] Muslim, *mā Yaqra'u fī Ṣalāt al-Jumu‘a*

Nauʿmān ibn Bashīr ؓ said:

> In both ʿEids and in Jumuʿa, the Blessed Prophet ﷺ recited Sūrat al-Aʿlā and Sūrat al-Ghāshiya. If ʿEid and Jumuʿa fell on the same day, he recited the same suras in both ʿEid and Jumuʿa.[106]

The Sunna Recitation for Fajr on Jumuʿa

The Blessed Prophet ﷺ would recite Sūrat al-Sajda in the first unit and Sūrat al-Dahr in the second unit of the Fajr ṣalāt on Jumuʿa most of the time.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الصُّبْحِ يَومَ الْجُمُعَةِ الم تَنْزِيلُ فِي الرَّكْعَةِ الْأُولَى وَفِي الثَّانِيَةِ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيئًا مَذْكُورًا

Abū Huraira ؓ said:

> The Blessed Prophet ﷺ used to recite Sūrat al-Sajda in the first unit and Sūrat al-Dahr in the second unit of Fajr ṣalāt on Jumuʿa.[107]

In the narration of *al-Muʿjam al-Ṣaghīr*, the words are *yudīmu ʿalā Dhālik* (the Blessed Prophet ﷺ was consistent on this).

The Virtue of Praying Fajr in Congregation on Jumuʿa

عَنْ أَبِي عُبَيدَةَ بْنِ الْجَرَّاحِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ مَا مِنَ الصَّلَوَاتِ صَلَاةٌ أَفْضَلُ مِنْ صَلَاةِ الْفَجْرِ يَومَ الْجُمُعَةِ فِي الْجَمَاعَةِ وَمَا أَحْسَبُ مَنْ شَهِدَهَا مِنْكُمْ إِلا مَغْفُورًا لَهُ

It is narrated by Abū ʿUbaida ؓ that the Blessed Prophet ﷺ said:

> The best of ṣalāt is Fajr on the day of Jumuʿa when prayed in congregation. I expect forgiveness for one who prays Fajr in congregation.[108]

In a ḥadīth in *Baihaqī*, ʿAbd Allāh ibn ʿUmar ؓ said to Hamrān:

> Don't you know that the Blessed Prophet ﷺ said, "The best of ṣalāts on Jumuʿa is Fajr when prayed in congregation."

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[106] Ibid.

[107] Ibid.

[108] al-Muʿjam al-Kabīr, 1/158

The Adhan of Jumu‘a

Only one call was made for Jumu‘a ṣalāt in the time of the Blessed Prophet ﷺ. When the Blessed Prophet ﷺ sat on the pulpit, Bilāl ؓ would stand by the door of the masjid which faced the house of the Blessed Prophet ﷺ and called out the adhān. Then in the time of ‘Uthmān ؓ, when he saw people arriving late for ṣalāt, he added another adhān.

Since people arrived early for Jumu‘a in the time of the Blessed Prophet ﷺ, Abu Bakr ؓ, and ‘Umar ؓ, the adhān was delivered immediately before the sermon when most people were already present. However, in the time of ‘Uthmān ؓ, the situation had changed drastically due to the conquests and influx of new Muslims who did not have the same spirit for worship as the Companions ؓ and would arrive late for Jumu‘a.

It is understood that arriving for Jumu‘a during the sermon [as opposed to before the sermon] without reasonable excuse, is sinful. Therefore, ‘Uthmān ؓ instituted another adhān to bring people to the masjid early.

‘Alī ؓ continued this practice after ‘Uthmān ؓ and the Companions ؓ of the time endorsed it. Since then the Muslim community has also upheld this practice, making the first adhān outside the masjid and the second facing the imam shortly before the sermon. Given that we are ordered to follow the ways of the rightly guided caliphs; therefore, both adhāns are Sunna.

The ḥadīth states:

عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– ذَاتَ يَومٍ ثُمَّ أَقْبَلَ عَلَينَا فَوَعَظَنَا مَوعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَينَا فَقَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِى فَسَيَرَى اخْتِلاَفًا كَثِيرًا فَعَلَيكُمْ بِسُنَّتِى وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ

Irbāḍ ibn Sāria ؓ said:

> The Blessed Prophet ﷺ led us in ṣalāt one day. [After ṣalāt], he turned to us and delivered a spirited talk that made the eyes cry and the hearts shudder. Then someone said, “It seems as if this is parting advice. What do you advise us?” The Blessed Prophet ﷺ said, “I ask that you fear Allah ﷻ, to follow and obey the amir even if he is black. Whosoever remains

> alive after me will witness turmoil. At that time, hold on to my Sunna and the Sunna of the rightly guided caliphs; hold to it strongly and grab it with your teeth. Save yourself from innovations because every new thing is an innovation [*bid'a*] and every innovation is a deviation.[109]"

This ḥadīth emphasizes the importance of adhering to the Sunnas of the rightly guided caliphs, which also includes the first adhān. This is why the Muslim community has preserved this practice to this day, except for the unfortunate few who call it an innovation. How sad it is that the very thing the Blessed Prophet ﷺ orders us to hold onto tightly is being called an innovation and a deviation! May Allah ﷻ bless everyone with guidance.

Attending the Congregation of Jumu'a

Jumu'a ṣalāt can only be observed in congregation; therefore, if anyone arrives late and misses the congregation, he must pray ẓuhr instead. However, since the sermon is also a part of Jumu'a, one must attend it from the beginning as well.

If one arrives late and catches any part of ṣalāt with the congregation, he has prayed Jumu'a ṣalāt. If he joined after it began but before it finished, he has prayed the ṣalāt of Jumu'a though he is sinful. This is the opinion of 'Abd Allāh ibn Mas'ūd ﵁ and Muādh ﵁, while other Companions ﵃ hold different opinions in this regard.

وَعَنِ ابْنِ مَسْعُودٍ قَالَ مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيُضِفْ إِلَيهَا أُخْرَى وَمَنْ فَاتَتْهُ الرَّكْعَتَانِ فَلْيُصَلِّ أَرْبَعًا

'Abd Allāh ibn Mas'ūd ﵁ said:

> Whosoever catches one unit of Jumu'a should add another, but if he misses both, he would have to pray the four units of ẓuhr.[110]

عَنْ أَبِى هُرَيرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – يَقُولُ إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَونَ وَأْتُوهَا تَمْشُونَ عَلَيكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

Abū Huraira ﵁ said:

> I heard the Blessed Prophet ﷺ say, "Do not rush for ṣalāt once it has

[109] Abū Dāwūd, *fī Luzūm al-Sunna* | Ibn Māja, *fī Ittibā' Sunnat al-Khulafā* | Musnad Aḥmad, *Ḥadīth 'Irbāḍ Ibn Sāria*

[110] al-Mu'jam al-Kabīr, 8/250 | Majma' al-Zawāid 2/192

> begun, but walk [towards the congregation] and come gracefully, then pray whatever part of ṣalāt you catch and complete whatever you miss.[111]"

Note: Since the above ḥadīth is general in meaning, it is inclusive of the ṣalāt of Jumuʻa also. The narration below, however, specifically mentions Jumuʻa along with the other ṣalāts.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ– مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلاَةِ الْجُمُعَةِ وَغَيْرِهَا فَلْيُضِفْ إِلَيهَا أُخْرَى وَقَدْ تَمَّتْ صَلاَتُهُ

It is narrated by ʻAbd Allāh ibn ʻUmar ﷺ that the Blessed Prophet ﷺ said:

> Whoever catches one unit of Jumuʻa or any other ṣalāt should add another unit to it, then his ṣalāt will be complete.[112]

[If one misses one or more than one unit in a three or four-unit ṣalāt (ẓuhr, ʻasr, maghrib, or ʻishā'), he must add as many units to the end as he missed in the beginning in order to complete his ṣalāt].

Traveling on Jumuʻa

It is permissible to travel on Jumuʻa if a person begins his journey before noon. However, since Jumuʻa becomes compulsory upon a local after noon, he should not leave without praying Jumuʻa unless he is certain of praying it in another masjid.

عَنْ قَيسٍ قَالَ رَأَى عُمَرُ بْنُ الْخَطَّابِ رَجُلاً قَدْ عَقَلَ رَاحِلَتَهُ قَالَ مَا يَحْبِسُكَ قَالَ الْجُمُعَةُ قَالَ إِنَّ الْجُمُعَةَ لاَ تَحْبِسُ مُسَافِرًا فَاذْهَبْ

Qais said:

> ʻUmar ﷺ once saw someone who had tied his mount. ʻUmar ﷺ asked him, "What stopped you from traveling?" He replied, "Jumuʻa." ʻUmar ﷺ said, "Go! Jumuʻa does not stop you from traveling.[113]"

When ʻEid and Jumuʻa Coincide

If ʻEid falls on Jumuʻa, the ʻEid ṣalāt will not make up for Jumuʻa ṣalāt.

[111] Bukhārī, *Qaul al-Rajul Fātatnā al-Ṣalā* | Muslim, *Istiḥbāb Ityān al-Ṣalā*

[112] Dāraquṭnī, *fī ManYudriku al-Jumuʻa*

[113] al-Sunan al-Kubrā, 3/184 | Muṣannaf ʻAbd Razzāq 3/250

We should remember that Jumuʿa is obligatory and its compulsoriness is mentioned in the Qur'an; whereas, ʿEid ṣalāt is Sunna or at the most necessary [*wājib*]. In that case, how can the Sunna of ʿEid cancel out something greater [an obligatory act] than itself? Some people who are of this opinion have misunderstood certain aḥadīth that are being mentioned below.

عَنْ أَبِى هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– أَنَّهُ قَال لَقَدِ اجْتَمَعَ فِى يَومِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجَمِّعُونَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

> Two ʿEids have coincided on this day. Whoever wishes, Jumuʿa will suffice for him; but we will be praying Jumuʿa.[114]

Let us take a look at a few things in this ḥadīth:

1. Many eminent ḥadīth masters criticize the chain of this ḥadīth. Ḥāfiẓ ibn Ḥajar, Dāraquṭnī, and Imam Aḥmad ibn Ḥanbal all agree that this ḥadīth is with a broken chain.

2. Even if this ḥadīth was unbroken [*muttaṣil*], it is a solitary chain of transmission [*al-khabr al-wāhid*] and the Muslim community is unanimous that a solitary chain ḥadīth cannot alter or void a ruling of the Qur'an.

3. In the aforementioned ḥadīth, the Blessed Prophet ﷺ is not addressing the locals but rather villagers who lived in the outskirts of Madina.

عَنْ عُمَرَ بْنِ عبْدِ الْعَزِيزِ قَالَ اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ النَّبِىِّ – صَلَّى اللهُ عَلَيهِ وَسَلَّم فَقَالَ مَنْ أَحَبَّ أَنْ يَجْلِسَ مِنْ أَهْلِ الْعَالِيَةِ فَلْيَجْلِسْ فِى غَيرِ حَرَجٍ

Imam Shāfiʿī narrated from ʿUmar ibn ʿAbd al-ʿAzīz:

> Two ʿEids coincided in the time of the Blessed Prophet ﷺ. The Blessed Prophet ﷺ announced, "Whoever, from amongst the people of the outbound areas, wishes to stay [for Jumuʿa] may stay.[115]

The aforementioned statement clarifies that the Blessed Prophet ﷺ was addressing the people from the outbound areas upon whom Jumuʿa was not compulsory [as mentioned in a previous chapter].

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[114]Abū Dāwūd, *idhā Wāfaqa Yaum al-Jumuʿa*

[115]Kitāb al-Umm, 1/274

In the above ḥadīth, the words are *innā Mujammi'ūn* [we will pray Jumu'a]. "We" is referring to the people of Madina who prayed their Jumu'a with the Blessed Prophet ﷺ.

This is why when two 'Eids coincided in the caliphate of 'Uthmān ﷺ, he announced:

عَنْ أَبِى عُبَيدٍ مَولَى ابْنِ أَزْهَرَ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ وَقَالَ إِنَّهُ قَدِ اجْتَمَعَ لَكُمْ فِى يَومِكُمْ هٰذَا عِيدَانِ فَمَنْ أَحَبَّ مِنْ أَهْلِ الْعَالِيَةِ أَنْ يَنْتَظِرَ الْجُمُعَةَ فَلْيَنْتَظِرْهَا وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ

> Today, two 'Eids have coincided; those villagers who wish to wait for Jumu'a may wait, but if someone wants to return, I will not stop him.[116]

'Uthmān ﷺ is repeating what the Blessed Prophet ﷺ said previously that the villagers are allowed to return to their villages in the outskirts of Madina.[117] We learn from this that Jumu'a was compulsory upon the people of Madina and the concession [not to pray Jumu'a] was only for those who lived outside of Madina.

Another point to remember is that there is no evidence that the Blessed Prophet ﷺ and the righteous caliphs ever cancelled Jumu'a ṣalāt because of 'Eid.

The Sunnas before and after Jumu'a

Praying four units before and four after Jumu'a is Sunna, though some aḥadīth narrate six units after Jumu'a. This proves that of six units, four are emphasized Sunnas [*muakkada*] while two are unemphasized [*ghair muakkada*].

عَنْ أَبِى هُرَيرَةَ قَالَ قَالَ رَسُولُ اللّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

> Whoever amongst you prays after Jumu'a should pray four units.[118]

[116]Muwaṭṭa', *al-Amr bi al-Ṣalā*

[117]The chain of transmission of this hadith is verbatim in *Bukhārī*.

[118]Muslim, *al-Ṣalāt ba'd al-Jumu'a* | Abū Dāwūd, *al-Ṣalāt ba'd al-Jumu'a*

عَنْ قَتَادَةَ أَنَّ ابْنَ مَسْعُودٍ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعَ رَكَعَاتٍ وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ قَالَ أَبُو إِسْحَاقَ وَكَانَ عَلِيٌّ يُصَلِّي بَعْدَ الْجُمُعَةِ سِتَّ رَكَعَاتٍ وَبِهِ يَأْخُذُ عَبْدُ الرَّزَّاقِ

Qatāda said:

> 'Abd Allāh ibn Mas'ūd ﷺ would pray four units before and four after Jumu'a.

Abū Isḥāq narrates that 'Alī ﷺ used to pray six units after Jumu'a; and this is the opinion of 'Abd al-Razzāq.[119]"

عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيْ قَالَ كَانَ عَبْدُ اللهِ يَأْمُرُنَا أَنْ نُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَتّٰى جَاءَنَا عَلِيٌّ فَأَمَرَنَا أَنْ نُصَلِّي بَعْدَهَا رَكْعَتَيْنِ ثُمَّ اَرْبَعًا

Abū 'Abd al-Raḥmān al-Sulamī said:

> 'Abd Allāh ibn Mas'ūd ﷺ ordered us to pray four units before and four after Jumu'a until 'Alī ﷺ came and told us to pray two units, then four units after Jumu'a [i.e., 'Alī ﷺ told them to pray six units altogether].[120]

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّى قَبْلَ الْجُمُعَةِ أَرْبَعًا لَا يَفْصِلُ بَيْنَهُنَّ بِسَلَامٍ ثُمَّ بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ أَرْبَعًا

It is narrated about 'Abd Allāh ibn 'Umar ﷺ that he would pray four units [before Jumu'a] without salām, then two units followed by four units after Jumu'a.[121]

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبَعًا لَا يَفْصِلُ فِي شَيْءٍ مِنْهُنَّ

'Abd Allāh ibn 'Abbās ﷺ said:

> The Blessed Prophet ﷺ prayed four units before Jumu'a and did not say salām in between.[122]

عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعاً وَبَعْدَهَا أَرْبَعاً يَجْعَلُ التَّسْلِيمَ فِيْ آخِرِهِنَّ رَكْعَةً

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[119] Muṣannaf 'Abd al-Razzāq, 3/247

[120] Ibid.

[121] Sharḥ Ma'ānī al-Āthār, *al-Taṭawwu bi al-Lail wa al-Nahār*

[122] Ibn Māja, *mā Jā' fi al-Ṣalāt qabl al-Jumu'a*

'Alī ﷺ said:

> The Blessed Prophet ﷺ prayed four units before and four units after Jumu'a and said salām in the last units only [i.e., he did not pray four units in units of two][123].

[123]Lisān al-Mīzān, 2/419

Chapter 5

Sunnas of Leading Jumu'a

To Greet with Salam after Ascending the Pulpit

Some aḥadīth narrate that the Blessed Prophet ﷺ would greet with salām [*al-salām 'alaikum*] after ascending the pulpit (though these aḥadīth are weak individually, they are reliable [*ḥasan*] collectively). This is further corroborated by aḥadīth that narrate the virtue of greeting another Muslim upon meeting him.

It should be noted here that salām is not an integral part of Jumu'a or the sermon but only a greeting when one Muslim meets another. The Blessed Prophet ﷺ would enter the masjid when it was time to deliver the sermon, go directly to the pulpit, greet with salām and then sit down.

عَنْ جَابِرِبْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – كَانَ إِذَا صَعِدَ الْمِنْبَرَ سَلَّمَ

Jābir ibn 'Abd Allāh ﷺ said:

> The Blessed Prophet ﷺ would greet with salām when he ascended the pulpit.[124]

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ يَومَ الْجُمُعَةِ سَلَّمَ عَلَى مَنْ عِنْدَ مِنْبَرِهِ مِنَ الْجُلُوسِ ، فَإِذَا صَعِدَ الْمِنْبَرَ تَوَجَّهَ إِلَى النَّاسِ ، فَسَلَّمَ عَلَيهِمْ

'Abd Allāh ibn 'Umar ﷺ said:

[124] Ibn Māja, *mā Jā' fi al-Khuṭba*

> When the Blessed Prophet ﷺ arrived in the masjid on Jumu'a, he first greeted the people around the pulpit, then ascended the pulpit, turned towards the people and said salām again.[125]

STANDING MOTIONLESS DURING DELIVERY OF THE SERMON

The imam should not make unnecessary movements with his hands or body in the sermon [this condition only applies to the sermon of Jumu'a and not to any other talk or speech given on matters of Dīn]. In fact, it is one of the conditions of the sermon that the imam avoid unecessary movements with his hands or body.

عَنْ عُمَارَةَ بْنِ رُؤَيْبَةَ قَالَ رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ

'Umāra ibn Ru'aiba said he saw Bishr ibn Marwān standing on the pulpit gesturing upwards with his hands [like orators]. He said:

> May Allah ﷻ ruin these hands. Verily, I saw the Blessed Prophet ﷺ, and he did not move his hands more than this much [demonstrating with his hand, he raised his index finger to show how little movement the Blessed Prophet ﷺ made in the sermon].[126]

DELIVERING THE SERMON WHILE STANDING

عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ ثُمَّ يَقُومُ كَمَا تَفْعَلُونَ الآنَ

Ibn 'Umar (رضي الله عنهما) says:

> The Blessed Prophet ﷺ stood to deliver the sermon, then sat, then stood again as you do now.[127]

عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا فَمَنْ نَبَّأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَيْ صَلَاةٍ

[125] al-Mu'jam al-Kabīr, 11/321 | al-Mu'jam al-Ausaṭ, 14/444

[126] Muslim, *Takhfīf al-Ṣalā*

[127] Bukhārī, *al-Khuṭbat Qāiman*

Jābir ibn Samura ﷺ said:

> The Blessed Prophet ﷺ would stand while delivering the sermon, then sit, then stand again. Therefore, whoever tells you the Blessed Prophet ﷺ delivered the sermon in a sitting position is a liar. I swear by Allah ﷻ, I have prayed more than two thousand ṣalāt with the Blessed Prophet ﷺ.[128]

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لاَ يَتَكَلَّمُ

Jābir ibn Samura ﷺ said:

> I saw the Blessed Prophet ﷺ delivering the sermon while standing, then he sat for a short interval in which he did not talk.[129]

عَنْ أَبِي عُبَيدَةَ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ انْظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا وَقَالَ اللَّهُ تَعَالَى وَإِذَا رَأَوا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

It is narrated by Abū 'Ubaida that:

> Ka'b ibn 'Ujra ﷺ entered the masjid when 'Abd al-Raḥmān ibn Umm al-Ḥakam was sitting and delivering the sermon. He said, "Look at this despicable, vile person [*khabīth*] delivering the sermon while sitting even though Allah ﷻ says, 'But when they saw a transaction or a diversion, [O Muḥammad ﷺ], they rushed to it and left you standing.[130]'"

Note: Ka'b ibn 'Ujra ﷺ took evidence from the verse 'and left you standing' to prove that the sermon must be delivered standing because the verse was revealed regarding an incident in which the Blessed Prophet ﷺ was delivering the sermon of Jumu'a while standing.

Short Interval between Two Sermons

عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ كَيفَ كَانَ يَخْطُبُ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – قَالَ كَانَ يَخْطُبُ قَائِماً غَيرَ أَنَّهُ كَانَ يَقْعُدُ قَعْدَةً ثُمَّ يَقُومُ

Simāk ibn Ḥarb said:

> I asked Jābir ibn Samura ﷺ, "How did the Blessed Prophet ﷺ deliver a

[128]Muslim, *Dhikr al-Khuṭbatain*

[129]Abū Dāwūd, *al-Khuṭbat Qāiman* | Nasā'ī, *al-Sukūt fi al-Qa'da*

[130]Muslim, *fī Qaulihī wa idhā Ra'au Tijāratan* | Nasā'ī, *Qiyām al-Imām fi al-Khuṭba*

sermon?" He replied, "He stood during the sermon, but sat for a short interval and then stood again.[131]"

Delivering a Short Sermon

The Blessed Prophet ﷺ always delivered short Jumu'a sermons and wished that the leaders in his community do the same. Nowadays we observe that the sermons are extremely long, which is directly opposed to the Sunna of the Blessed Prophet ﷺ. In fact, in one ḥadīth the Blessed Prophet ﷺ specifically mentions that long sermons and short ṣalāts are a clear sign of ignorance and shallow understanding in the Dīn.

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِىُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلاَتُهُ قَصْدًا

Jābir ibn Samura ﷺ says:

> The Blessed Prophet ﷺ would stand and deliver the sermon, then sit and stand again. He would recite the Qur'an during the sermon and remember Allah ﷻ. His sermon and ṣalāt were both in moderation [i.e., not long].[132]

قَالَ أَبُو وَائِلٍ خَطَبَنَا عَمَّارٌ فَأَوجَزَ وَأَبْلَغَ فَلَمَّا نَزَلَ قُلْنَا يَا أَبَا الْيَقْظَانِ لَقَدْ أَبْلَغْتَ وَأَوجَزْتَ فَلَو كُنْتَ تَنَفَّسْتَ فَقَالَ إِنِي سَمِعْتُ رَسُولَ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– يَقُولُ إِنَّ طُولَ صَلاَةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فِقْهِهِ وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلاَتُهُ قَصْدًا وَإِنَّ مِنَ الْبَيَانِ سِحْرًا

Abū Wā'il says:

> 'Ammār ﷺ delivered a short and eloquent sermon. When he stepped off the pulpit we said to him, "O Abū al-Yaqẓān! You gave a very short and eloquent sermon. You should have at least taken a breath in between." He said, "I heard the Blessed Prophet ﷺ say, 'lengthening the ṣalāt and shortening the sermon is a sign of understanding in the Dīn. Therefore, make the ṣalāt long and keep the sermon short; and some talks have the effect of magic.[133]'"

عَنْ جَابِرِ بْنِ سَمُرَةَ السُّوَائِىِّ قَالَ كَانَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – لاَ يُطِيلُ الْمَوعِظَةَ يَومَ الْجُمُعَةِ إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ

[131] Musnad Aḥmad, *Ḥadīth Jābir* 42/322

[132] Nasā'ī, *al-Qirā' fī Khutbat al-Thānia* | Ibn Māja, *mā Jā' fī al-Khutba*

[133] Muslim, *Takhfīf al-Ṣalā, al-Sunan al-Kubrā*, 3/208

Jābir ibn Samura ﵁ says:

> The Blessed Prophet ﷺ did not lengthen the sermon on Jumu'a; his sermons were a few short words.[134]

عَنْ عَبْدِ اللهِ يَعْنِي ابْنَ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَنَّ قِصَرَ الْخُطْبَةِ وَطُولَ الصَّلَاةِ مَئِنَّةٌ مِنْ فِقْهِ الرَّجُلِ فَأَطِيلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ فَإِنَّ مِنَ الْبَيَانِ سِحْرًا وَإِنَّهُ سَيَأْتِي بَعْدَكُمْ قَومٌ يُطِيْلُوْنَ الْخُطَبَ وَيُقْصِرُونَ الصَّلَاةَ

It is narrated by 'Abd Allāh ibn Mas'ūd ﵁ that the Blessed Prophet ﷺ said:

> Shortening the sermon and lengthening the ṣalāt is a sign of the speaker's [*khaṭīb's*] understanding [in the Dīn]; therefore, make the ṣalāt long and the sermons short. Indeed, some talks have the effect of magic and soon a people will come after you who will lengthen the sermons and shorten the ṣalāt.[135]

عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ كُنَّا نُصَلِّيْ مَعَ رَسُوْلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيْئًا نَسْتَظِلُّ بِهِ

Salama ibn Akwa' ﵁ says:

> When we returned praying from Jumu'a behind the Blessed Prophet ﷺ, the walls would not produce enough shadow for us to take shade under.[136]

This ḥadīth proves that the ṣalāt and sermon were extremely short and people would leave after Jumu'a quickly.

In our times, the Jumu'a sermon is usually delivered in languages other than Arabic. One of the many problems with this is that they are longer than the ṣalāt and then many imams are not particular about reciting the Sunna suras for ṣalāt. They recite short suras to make up for the time they take to deliver their thirty to forty-five minute long sermons.

Another issue with these sermons is that people take their time in arriving for Jumu'a because they know the sermon will be long, even though all the *madhāhib* [four schools of jurisprudence] are unanimous that one must arrive for Jumu'a before the sermon. Also, since the sermon is long many people will gossip or do foolish things, thereby wasting their reward for Jumu'a. For example, they will play with their

[134] Abū Dāwūd, *Iqṣār al-Khuṭab*

[135] Musnad al-Bazzār, *Qaṣr al-Khuṭba* | Musnad al-Firdaus, 1/238

[136] Muslim, *Ṣalāt al-Jumu'a ḥīn Tazūl*

hair, glasses, clothing, phone or even the carpet. All of this is due to our neglect of the Sunna of the Blessed Prophet ﷺ, which is to shorten the sermon and lengthen the ṣalāt.

Requirements of the Sermon

It is known from aḥadīth that the Blessed Prophet ﷺ began his sermon with praise of Allah ﷻ, but the question is what is one to do after that? The answer to this is explained in the following aḥadīth:

عَنْ أَبِى هُرَيرَةَ عَنِ النَبِيِّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – قَالَ كُلُّ خُطْبَةٍ لَيسَ فِيهَا تَشَهُّدٌ فَهِىَ كَالْيَدِ الْجَذْمَاءِ

It is narrated by Abū Huraira ﵁ that the Blessed Prophet ﷺ said:

> Any sermon without *tashahhud* [I bear witness that there is no god but Allah ﷻ and the Blessed Prophet ﷺ is His messenger] is like a leprotic hand [i.e., it is useless].[137]

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ كُلَّ جُمُعَةٍ

Samura ibn Jundub ﵁ said:

> The Blessed Prophet ﷺ sought forgiveness from Allah ﷻ [*istighfār*] every Jumu'a for every believing man and woman and every Muslim man and woman.[138]

عَنِ ابْنِ شِهَابٍ قَالَ بَلَغَنَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ كَانَ يَبْدَأُ فَيَجْلِسُ عَلَى الْمِنْبَرِ فَإِذَا سَكَتَ الْمُؤَذِّنُ قَامَ فَخَطَبَ الْخُطْبَةَ الْأُولٰى ثُمَّ جَلَسَ شَيْئًا يُسْرًا ثُمَّ قَامَ فَخَطَبَ الْخُطْبَةَ الثَّانِيَةَ حَتىٰ إِذَا قَضَاهَا اِسْتَغْفَرَ اللهَ ثُمَّ نَزَلَ فَصَلَّى وَكَانَ إِذَا قَامَ أَخَذَ عَصًا فَتَوَكَّأَ عَلَيهَا وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ ثُمَّ كَانَ أَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ وَعُثْمَانُ يَفْعَلُونَ ذٰلِكَ

Ibn Shihāb ﵁ said:

> It has reached us that the Blessed Prophet ﷺ would first ascend the pulpit and when the caller gave the adhān, he would stand up to deliver the

[137] Abū Dāwūd, *fī al-Khuṭba* | Tirmidhī, *mā Jā' fī Khuṭbat al-Nikāḥ*

[138] Majma' al-Zawāid, 2/190

first sermon. He then would sit for a short while then stand up again and delivered the second part of the sermon. When the sermon was finished, he would repent to Allah ﷻ, descend the pulpit and lead the ṣalāt. When the Blessed Prophet ﷺ stood up, he used a stick that he leaned on while standing; and Abū Bakr ؓ, 'Umar ؓ, and 'Uthmān ؓ did the same.[139]

Holding a Stick ['Aṣā] During the Sermon

The Blessed Prophet ﷺ carried a stick with him that he leaned on during the sermon as stated in the aforementioned ḥadīth.

Delivering the Sermon on the Pulpit

When the masjid was first built and there was no pulpit, the Blessed Prophet ﷺ delivered his sermons leaning on the stump of a date-palm tree [the pulpit was made some time later]. When the Blessed Prophet ﷺ ascended the pulpit to deliver the sermon, the Companions ؓ heard a sound like the crying of a baby. They realized it was coming from the same stump that the Blessed Prophet ﷺ leaned on during the sermon. The Blessed Prophet ﷺ descended from the pulpit and caressed the stump with his blessed hand until it became quiet. Nonetheless, the Blessed Prophet ﷺ delivered his sermon on the pulpit.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيهِ فَإِنَّ لِي غُلَامًا نَجَّارًا قَالَ إِنْ شِئْتِ قَالَ فَعَمِلَتْ لَهُ الْمِنْبَرَ فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ عَلَى الْمِنْبَرِ الَّذِيْ صُنِعَ فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ تَنْشَقُّ فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيهِ فَجَعَلَتْ تَئِنُّ أَنِينَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ

Jābir ؓ narrates:

> A woman from amongst the Ansar said to the Blessed Prophet ﷺ, "O Blessed Prophet ﷺ, should I not make something for you to sit on? I own a slave who is a carpenter." "If you wish," he replied. She then made a pulpit for him. Once on Jumu'a [the week after the pulpit was made] the Blessed Prophet ﷺ was sitting on the new pulpit. Suddenly, the stump [of a date-palm tree] that

[139]al-Marāsīl li Abī Dāwūd, 1/48 | Naṣb al-Rāya, *Ṣalāt al-Jumu'a*

> the Blessed Prophet ﷺ leaned on during his sermon began to cry and became loud as though it would burst. The Blessed Prophet ﷺ descended from the pulpit and hugged it close to him. The stump began whimpering like a child being patted until it settled down.[140]

On Which Step of the Pulpit should the Imam Sit?

The Blessed Prophet ﷺ stood and sat on the third step of his pulpit. Then Abū Bakr ؓ in his caliphate used the second step [not allowing himself to use the third one out of his love for the Blessed Prophet ﷺ]. Then 'Umar ؓ in his caliphate used the first step and refused to use the second or third step out of love and awe for the Blessed Prophet ﷺ and Abū Bakr ؓ. Then 'Uthmān ؓ in his time began using the third step on which the Blessed Prophet ﷺ stood as there was no step below the first one.

The Sunna of 'Uthmān ؓ is the most preferable for imams, though there is no harm if one wishes to deliver his sermon on the first or second step. Had it been necessary to deliver the sermon on the third step, Abū Bakr ؓ and 'Umar ؓ would never have delivered their sermons on the first and second step and would have used the same one as the Blessed Prophet ﷺ. In addition, it is not compulsory or necessary to deliver the sermon on the pulpit, but rather it is Sunna; therefore, there is no difference in whether one uses the first, second or third step.

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ اُحْضُرُوا الْمِنْبَرَ فَحَضَرْنَا فَلَمَّا ارْتَقَى دَرَجَةً قَالَ آمِين فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّانِيَةَ قَالَ آمِين فَلَمَّا ارْتَقَى الدَّرَجَةَ الثَّالِثَةَ قَالَ آمِين فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللهِ لَقَدْ سَمِعْنَا مِنْكَ الْيَومَ شَيئًا مَا كُنَّا نَسْمَعُهُ قَالَ إِنَّ جِبْرِيلَ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ عَرَضَ لِي فَقَالَ بُعْدًا لِمَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ قُلْتُ آمِين فَلَمَّا رَقَيتُ الثَّانِيَةَ قَالَ بُعْدًا لِمَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيكَ قُلْتُ آمِين فَلَمَّا رَقَيتُ الثَّالِثَةَ قَالَ بُعْدًا لِمَنْ أَدْرَكَ أَبَوَاهُ الكِبَرَ عِنْدَهُ أَوْ أَحَدُهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ قُلْتُ آمِين

It is narrated by Ka'b ibn 'Ujra ؓ that the Blessed Prophet ﷺ said:

> Move near the pulpit. When we moved forward the Blessed Prophet ﷺ ascended the first step and said, "Āmīn," then ascended the second step and said, "Āmīn." He finally ascended the third step and said, "Āmīn" again.

[140]Bukhārī, *al-Najjār*

> When he descended the pulpit, we said, "O Blessed Prophet ﷺ! We heard something we never heard from you before." The Blessed Prophet ﷺ said, "Jibrā'īl ﷺ came to me and said, 'May he who is not forgiven when the month of Ramaḍān came upon him be destroyed,' and I said, 'Āmīn.' When I ascended the second step he said, 'May he who never sent ṣalāt and salām upon you when your name was mentioned be destroyed.' I said, 'Āmīn.' When I ascended the third step, he said, 'May he whose parents did not take him to Paradise after reaching old age be destroyed,' and I said, 'Āmīn.[141]'"

This ḥadīth proves that the Blessed Prophet's ﷺ pulpit had three steps and that the Blessed Prophet ﷺ used the third one.

How did the Blessed Prophet ﷺ Deliver the Sermon

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – إِذَا خَطَبَ احْمَرَّتْ عَينَاهُ وَعَلاَ صَوتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيشٍ يَقُولُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُولُ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَينِ وَيَقْرُنُ بَينَ إِصْبَعَيهِ السَّبَّابَةِ وَالْوُسْطَى وَيَقُولُ أَمَّا بَعْدُ فَإِنَّ خَيرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيرُ الْهَدْيِ هَدْىُ مُحَمَّدٍ وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ ثُمَّ يَقُولُ أَنَا أَولَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَالاً فَلأَهْلِهِ وَمَنْ تَرَكَ دَينًا أَو ضَيَاعًا فَإِلَيَّ وَعَلَيَّ

Jābir ibn 'Abd Allāh ﷺ said:

> When the Blessed Prophet ﷺ gave the sermon, his eyes would become red, his voice loud and his anger would flare as if he was informing people of an invading army and was saying, "The enemy will be here anytime in the day or the night;" and he would say, "The Day of Judgment and I have been sent like this," and would combine his index and middle finger in this manner. He would say, "After exaltation and praise [*ḥamd and thanā*] of Allah ﷻ, the best of words is the book of Allah ﷻ and the best of ways is the way of Muḥammad ﷺ; the worst of things are the innovations and every innovation is a deviation." He would then say, "I have more right over a Muslim than he has over himself. Any wealth he leaves behind is his family's, while payment of a debt and caring for any orphaned children are my responsibility.[142]"

[141]al-Mustadrak, *Bu'dan liman Adraka Abawāhu* | Shu'b al-Īmān, *Jibrā'īl 'Araḍa lī*

[142]Muslim, *Takhfīf al-Ṣalā*

Chapter 6

Proprieties [Adab] of Jumu‘a

Sitting Motionless During the Sermon

One should sit quietly and motionless during the sermon. Even necessary talk, as mentioned in the ḥadīth, makes one lose the reward of Jumu‘a. This proves that one should remain still and quiet as one does in ṣalāt. If one fiddles with pebbles, his hair or something else during the sermon, his reward for Jumu’a is destroyed. Sometimes people distribute papers or flyers during the sermon, thus depriving themselves of their rewards. Nowadays it is common for people to toy with their cell phones [or fiddle with anything in their hands]. May Allah ﷻ save us all.

عَنْ أَبِى هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – قَالَ إِذَا قُلْتَ لِصَاحِبِكَ يَومَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوتَ

It is narrated by Abū Huraira ؓ that the Blessed Prophet ﷺ said:

> If one of you says “be quiet” to another while the imam is delivering the sermon on Jumu‘a, you have lost the reward of Jumu‘a.[143]

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – مَنْ تَكَلَّمَ يَومَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً وَالَّذِى يَقُولُ لَهُ أَنْصِتْ لَيسَ لَهُ جُمُعَةٌ

It is narrated by Ibn ‘Abbās ؓ that the Blessed Prophet ﷺ said:

> The example of a person who talks while the imam delivers the sermon is

[143]Bukhārī, *al-Inṣāt Yaum al-Jumu‘a* | Muslim, *fi al-Inṣāt Yaum al-Jumu‘a*

> like a donkey ladened with books on his back; and one who tells another to be quiet has voided his Jumu'a.[144]

عَنْ أَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَينَهُ وَبَينَ الْجُمُعَةِ وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

> Whoever performs ablution properly, then comes for Jumu'a, listens to the sermon, and remains quiet, all his sins between the two Jumu'as are forgiven, plus three additional days; and whosoever touches a pebble, has committed a foolish act.[145]

Cutting through the Rows

When someone arrives at the masjid for Jumu'a, he should sit wherever he finds space and not cut through the lines in order to reach the front rows. A person who cuts through the rows wastes the rewards of his Jumu'a. The only exception to this rule is when the imam needs to reach the front or if people have left the front rows empty and are sitting in the back rows. The aḥadīth are very clear that no gaps should be left in the rows, and since the people in the back rows are ignoring this order, it is permissible for one to cut through the rows to fill in the gaps.

عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ بُسْرٍ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَومَ الْجُمُعَةِ فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرٍ جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَومَ الْجُمُعَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَخْطُبُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ اجْلِسْ فَقَدْ آذَيتَ

Abū al-Zāhiriyya said:

> We were with the Companion of the Blessed Prophet ﷺ, 'Abd Allāh ibn Busr ﷺ, when a man came in and cut through the rows. 'Abd Allāh ibn Busr ﷺ saw him and said, "Once a man came in and cut through the rows when the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ told him to sit down and said, 'You have hurt the people.[146]'"

عَنْ عُثْمَانَ بْنِ الْأَرْقَمِ بْنِ أَبِي الْأَرْقَمِ الْمَخْزُومِيِّ عَنْ أَبِيهِ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيهِ

[144]Musnad Aḥmad, *Bidāyat Musnad 'Abd Allāh ibn 'Abbās*

[145]Muslim, *Faḍl man Istama'* | Abū Dāwūd, *Faḍl al-Jumu'a*

[146]Sunan Abū Dāwūd, *Takhaṭṭā Riqāb al-Nās* | Nasā'ī, *al-Nahī 'an Takhaṭṭa*

وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ قَالَ إِنَّ الَّذِي يَتَخَطَّى رِقَابَ النَّاسِ يَومَ الْجُمُعَةِ وَيُفَرِّقُ بَينَ الِاثْنَينِ بَعْدَ خُرُوجِ الْإِمَامِ كَالْجَارِّ قُصْبَهُ فِي النَّارِ

'Uthmān ibn al-Arqam ibn Abī al-Arqam narrates from his father, who was amongst the Companions ﵃ of the Blessed Prophet ﷺ, that the Blessed Prophet ﷺ said:

> Verily, the person who cuts through the rows and squeezes between two people after the imam has appeared is like a person dragging his guts in the Hellfire.[147]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ أَنَّهُ قَالَ مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ امْرَأَتِهِ إِنْ كَانَ لَهَا وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ وَلَمْ يَلْغُ عِنْدَ الْمَوعِظَةِ كَانَتْ كَفَّارَةً لِمَا بَينَهُمَا وَمَنْ لَغَا وَتَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظُهْرًا

It is narrated by 'Abd Allāh ibn 'Amr ibn 'Āṣ ﵁ that the Blessed Prophet ﷺ said:

> Whoever bathes and applies the perfume of his wife, if she has any, wears the best of his clothes, does not jump over people and does not commit any foolish act during the sermon, has gained penitence [through these deeds] from all sins between the two Jumu'as; if he commits a foolish act or cuts through the people, he has only prayed ẓuhr [i.e., he does not receive reward for Jumu'a].[148]

عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ مَنْ تَخَطَّى رِقَابَ النَّاسِ يَومَ الْجُمُعَةِ اُتُّخِذَ جِسْرًا إِلَى جَهَنَّمَ

It is narrated by Muādh ibn Anas ﵁ that the Blessed Prophet ﷺ said:

> Whosoever jumps over people on Jumu'a will be made a bridge to the Hellfire.[149]

Do Not Squeeze between Two People

When we arrive at the masjid for Jumu'a, we should be careful not to disturb or hurt anyone. The Blessed Prophet ﷺ mentioned that if two

[147] Musnad Aḥmad, *Ḥadīth al-Arqam* 30/489 | al-Mu'jam al-Kabīr 1/390

[148] Abū Dāwūd, *fi al-Ghusl Yaum al-Jumu'a* | al-Sunan al-Kubrā 3/231

[149] Tirmidhī, *mā Jā' fī Takhaṭṭa* | Ibn Māja, *mā Jā' fī al-Nahī 'an Takhaṭṭa*

people are sitting together, a third person should not come between them and make space for himself [this is only when there is no space between two people and one forces himself between them].

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ النَّبِىُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – لاَ يَغْتَسِلُ رَجُلٌ يَومَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيتِهِ ثُمَّ يَخْرُجُ ، فَلاَ يُفَرِّقُ بَينَ اثْنَينِ ، ثُمَّ يُصَلِي مَا كُتِبَ لَهُ ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ ، إِلاَّ غُفِرَ لَهُ مَا بَينَهُ وَبَينَ الْجُمُعَةِ الأُخْرَى ۔

It is narrated by Salmān al-Fārsī ﵁ that the Blessed Prophet ﷺ said:

> Whoever bathes on Jumu'a, purifies himself to the best of his ability, applies his own oil or perfume from his home, then leaves the house, does not squeeze himself between two people, prays however much is destined for him and stays quiet when the imam delivers the sermon, all his sins until the next Jumu'a will be forgiven.[150]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – قَالَ لاَ يَحِلُّ لِلرَّجُلِ أَنْ يُفَرِّقَ بَينَ اثْنَينِ إِلاَّ بِإِذْنِهِمَا

It is narrated by 'Abd Allāh ibn 'Amr ﵁ that the Blessed Prophet ﷺ said:

> It is impermissible for any person to separate two people except if they allow him to do so.[151]

Do Not Take Another's Place

نَافِعٌ يَقُولُ سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقِيمَ الرَّجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ قُلْتُ لِنَافِعٍ الْجُمُعَةَ قَالَ الْجُمُعَةَ وَغَيْرَهَا

Nāfi' said he heard 'Abd Allāh ibn 'Umar ﵁ say:

> The Blessed Prophet ﷺ forbade one from forcing another from his place and then occupying it. The narrator says, "I asked Nāfi', 'Is this regarding Jumu'a?' He replied, 'For Jumu'a and otherwise as well.[152]'"

[150] Bukhārī, *al-Dahn li al-Jumu'a* | Musnad Aḥmad, *Ḥadīth Salmān* 48/220

[151] Abū Dāwūd, *fi al-Rajul Yajlisu bain al-Ithnain* | Tirmidhī, *mā Jā' fī Karāhiyat al-Julūs*

[152] Bukhārī, *lā Yuqīm al-Rajulu Akhāhu*

Praying During the Sermon

Can a person pray the voluntary ṣalāt upon entering the masjid [*taḥiyyat al-masjid*] while the sermon is in progress? The scholars differ on this issue; Imam Abū Ḥanīfa and Imam Mālik say it is forbidden while Imam Shāfi'i and Imam Aḥmad disagree and say it is permissible. There is flexibility in this regard since it is a juridical disagreement [which is a *raḥma* (mercy) for this community]; each person should then take the opinion of the imam he follows.

Based on certain aḥadīth in *Bukhārī*, some Muslims rigidly adhere to the practice of the voluntary ṣalāt upon entering the masjid even during the Jumu'a sermon. Apparently, they are only aware of the evidence of one of the two opinions. For their benefit, the proof of the prohibition of praying the voluntary ṣalāt during the sermon is laid out below.

First, let us see if any other imam holds the same opinion as Imam Abū Ḥanīfa and Imam Mālik. Imam Nawawī in his commentary of *Muslim* writes that this is also the opinion of 'Umar ﵁, 'Uthmān ﵁, and 'Alī ﵁. Ibn Qudāma says in his book, *al-Mughnī*, that Qāḍī Shuraiḥ, Muḥammad ibn Sīrīn, Ibrāhīm Nakha'ī and Qatāda all hold the same opinion. Ibn Abī Shaiba attributes the same opinion to 'Alī ﵁, Ibn 'Umar ﵁, Sa'īd ibn Musayyab, Mujāhid, 'Aṭā and 'Urwa ibn Zubair. Qāḍī 'Ayyāḍ says this was the opinion of Abū Bakr ﵁ as well.

In summary, the four righteous caliphs and many of the greatest of the First Successors [*tābi'īn*] and imams were of the opinion that it was forbidden for anyone to pray ṣalāt during the sermon; it is well-known about Imam Mālik that he took the practice of the people of Madina when there was disagreement on any issue. This clearly proves that the people of Madina also did not pray during the sermon.

After this, to ignore this opinion and say it contradicts the aḥadīth is grave ignorance. Also, when there is one incident to prove one is allowed to pray during the sermon, there are at least four to prove that the Blessed Prophet ﷺ did not. In fact, in one incident the Blessed Prophet ﷺ actually ordered someone to sit down.

عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ بُسْرٍ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ
فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرٍ جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ

وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسْ فَقَدْ آذَيْتَ

Abū Zāhiriyya said:

> We were with the Companion of the Blessed Prophet ﷺ, 'Abd Allāh ibn Busr ؓ, when a man came in and cut through the rows. 'Abd Allāh ibn Busr ؓ saw him and said, "Once, a man came in and cut through the rows when the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ told him to sit down and said, 'You have hurt the people.[153]'"

There are many aḥadīth of this kind. There is also the famous incident of 'Uthmān ؓ [mentioned previously] who once came late for Jumu'a. 'Umar ؓ admonished him for arriving late for Jumu'a, but never ordered him to stand up and pray ṣalāt. Now only one question remains: the ḥadīth of *Bukhārī* says that the Blessed Prophet ﷺ was delivering a sermon when a man came into the masjid and sat down. The Blessed Prophet ﷺ asked him, "Did you pray two units?" He replied, "No." The Blessed Prophet ﷺ said, "Stand up and pray two units.[154]" So why did the Blessed Prophet ﷺ tell him to stand up and pray two units? After a careful study of the ḥadīth, we realize that the Blessed Prophet ﷺ was not delivering the sermon at the time, but in fact sitting.

جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكٌ
قَبْلَ أَنْ يُصَلِّيَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَكَعْتَ رَكْعَتَيْنِ قَالَ لَا قَالَ قُمْ فَارْكَعْهُمَا

Jābir ؓ says:

> Sulaik Ghaṭfānī ؓ came to the masjid on Jumu'a when the Blessed Prophet ﷺ was sitting on the pulpit and he [Sulaik ؓ] sat down without praying. The Blessed Prophet ﷺ said to him, "Did you pray two units?" When he said he hadn't, the Blessed Prophet ﷺ said, "Stand up and pray two units.[155]"

The same wording of this ḥadīth is found in Imam Nasā'ī's *al-Sunan āl-Kubrā*. In fact he titled the chapter, *al-Ṣalāt qabla al-Jumu'at wa al-Imām 'ala al-Minbar* ["Ṣalāt before Jumu'a while the Imam is Sitting on the Pulpit"].

It is narrated in other aḥadīth that while Sulaik Ghaṭfānī ؓ prayed his two units, the Blessed Prophet ﷺ remained seated. In one of the two authentic

[153]Sunan Abū Dāwūd, *Takhaṭṭa Riqāb al-Nās* | Nasā'ī, *al-Nahī 'an Takhaṭṭa*

[154]Bukhārī, *idhā Ra'a al-Imāmu Rajulan*

[155]Muslim, *al-Taḥiyyat wa al-Imāmu Yakhtub*

ḥadīth of *Dāraquṭnī*, it states that Anas ibn Mālik ﷺ said:

> A man from the tribe of Qais entered the masjid while the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ said to him, "Stand up and pray two units," and the Blessed Prophet ﷺ stopped the sermon until he finished.[156]"

In the second authentic ḥadīth, it says:

> Muʿtamar narrates from his father, who said, "A man came in when the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ said to him, 'O so-and-so, did you pray your ṣalāt?' He said, 'No.' The Blessed Prophet ﷺ said, 'Then pray it.' The Blessed Prophet ﷺ then waited until he finished ṣalāt.[157]"

It is clear from the aforementioned aḥadīth that the Companion ﷺ was not praying when the Blessed Prophet ﷺ was delivering the sermon.

The point of all this is to show that both opinions have their evidence; we should not and cannot make judgments based on a superficial study of one or two aḥadīth.

Another thing we should know is that walking, talking, etc. were permissible in the beginning of Islam in ṣalāt, which means that praying during the sermon would certainly have not raised any objections. In one narration of *Muslim*, we read that a stranger once came and asked the Blessed Prophet ﷺ about Islam during the sermon. The Blessed Prophet ﷺ left the pulpit, sat down on a chair and explained Islam to him. After that, he returned to the pulpit and continued the sermon. The words are:

قَالَ أَبُو رِفَاعَةَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ قَالَ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ فَأُتِيَ بِكُرْسِيٍّ حَسِبْتُ قَوَائِمَهُ حَدِيدًا قَالَ فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا

Abū Rifāʿ said:

> I came to the Blessed Prophet ﷺ when he was delivering a sermon. I said, "Oh prophet of Allah ﷻ, I am a stranger. I know nothing about my Dīn and have come here to ask you about it." The Blessed Prophet ﷺ turned towards me, left the pulpit and came until he reached me. A

[156] Dāraquṭnī, *fi al-Rakʿatain idhā Jāʾ al-Rajul*

[157] Ibid.

> chair was brought for him [the narrator says, "I believe the legs of this chair were made of iron"]; he sat down and taught me whatever Allah ﷻ taught him. Then he returned and continued his sermon.[158]

But this was only in the beginning of Islam. Later, the Blessed Prophet ﷺ explained the detailed rulings of the sermon during which time many other things, such as talking or walking in ṣalāt or praying during the sermon were abrogated.

[158] Muslim, *Ḥadīth al-Taʿlīm fi al-Khuṭba*

Chapter 7

Important Rulings Regarding Jumu'a

Can Jumu'a be Delivered in any Language?

Before we answer this question, it is important to know why this question is even being raised. The most common reason people ask this question is because they think the sermon is like other lectures. They do not understand that the Jumu'a sermon is an act of worship and that the Shari'a has set certain requirements for it. Because of this, one misunderstanding is that they find nothing wrong with it being delivered like other talks and consider the requirements for the Jumu'a sermon unnecessary.

Of course, if someone sees no difference between a sermon and any other lecture, he would find no reason to object to any change in the sermon. However, if it is understood that the sermon for Jumu'a is a particular form of worship, than no change, regardless how small, is tolerable. For example, no Muslim will accept any change in the adhān, though it is to call people towards ṣalāt [therefore people should understand what it means]. But if the adhān is called in a language other than Arabic, it will be rejected and called out again. Anywhere the adhān is given around the world, it is only in Arabic.

Likewise, the Qur'an was revealed for the guidance of mankind, but if most of the Muslim population does not understand its recitation, will they accept it in a different language during ṣalāt? The reason no one will accept this proposition is because recitation of Qur'an in ṣalāt is a type of worship and the rule is that changes are not acceptable in any form of worship.

Now the question is whether the Jumu‘a sermon is an act of worship or like any other lecture?

The importance of the sermon and its rulings as laid down in the Qur’an and Sunna clearly prove that it is an act of worship and that there is no similarity between the sermon and any other lecture or speech. For example, the sermon is one of the pillars of Jumu‘a. It cannot be established without the sermon; also the sermon must be delivered before ṣalāt, not after. Had it been any other talk, it would not have mattered whether it was held before or after ṣalāt.

Similarly, the concept of a short interval in the sermon, the impermissibility of talking between the two sermons, being deprived of the reward of Jumu‘a for talking during the sermon, sitting a short period between the two sermons and delivering the sermon while standing, etc., all point to the fact that the sermon is unlike any other lecture. The sermon is more like ṣalāt [since the Blessed Prophet ﷺ stressed the importance of both the sermon and ṣalāt and also because both are specific forms of worship]. So, it is important that we fulfill the requirements of the sermon the way it was taught by the Blessed Prophet ﷺ, namely that it must be delivered in Arabic.

It is unheard of that the Blessed Prophet ﷺ or any of the Companions ﵃ ever delivered the sermon in any language other than Arabic, even though many of the Companions ﵃ conquered non-Arab lands and learned other languages, as is narrated in many aḥadīth. Despite that, they did not change the language in which they delivered the sermon. The fact that the Blessed Prophet ﷺ and his Companions ﵃ never changed the language of the sermon is the strongest proof that it is an act of worship; therefore, it should be delivered in the exact manner in which it was delivered by the Blessed Prophet ﷺ.

Otherwise, if someone were to concoct his own rules and say, “I am going to deliver one sermon instead of two, or I will deliver the sermon after ṣalāt,” how would we refute such a person except by juxtaposing his erroneous behavior with the Sunna of the Blessed Prophet ﷺ and exposing his wrong.

Keeping the aforementioned points in mind, it becomes easier for us to understand the following rulings about delivering the sermon in Arabic in light of the Qur’an and Sunna.

1. The reality of the sermon is that it is a form of remembrance of Allah ﷻ. Allah ﷻ says:

يٰأَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe, when the call for ṣalāt is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you if you but knew. Then once the ṣalāt is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful.[159]

Here, "the remembrance of Allah ﷻ" refers to the sermon of Jumu‘a.

عَنْ بِنْتٍ لِحَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ مَا حَفِظْتُ ق إِلَّا مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ

Ḥārith ibn Nau‘man's ﷺ daughter said:

I memorized Sūra Qāf from the Blessed Prophet ﷺ because he recited it every Jumu‘a in the sermon.[160]

عَنْ أَبِي سَعِيدٍ أَنَّهُ قَالَ : خَطَبَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يَومًا فَقَرَأَ ص فَلَمَّا مَرَّ بِالسَّجْدَةِ نَزَلَ فَسَجَدَ وَسَجَدْنَا

Abū Sa‘īd al-Khudrī ﷺ said:

Once the Blessed Prophet ﷺ delivered a sermon. He recited Sūra Ṣād and when he reached the verse of prostration [*sajda*], he descended the pulpit and prostrated, and we followed suit.[161]

أَنَّ عَمَّارَ بْنَ يَاسِرٍ قَرَأَ عَلَى الْمِنْبَرِ يومَ الْجُمُعَةِ إِذَا السَّمَاءُ انْشَقَّتْ ثُمَّ نَزَلَ

‘Ammār ibn Yāsir ﷺ recited Sūrat al-Inshiqāq in the sermon on Jumu‘a, then descended the pulpit to prostrate.[162]

حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ حَتَّى إِذَا كَانَتِ الْجُمُعَةُ الْقَابِلَةُ قَرَأَ بِهَا

[159] 62:9–10

[160] Muslim, *Takhfīf al-Ṣalā*

[161] Ibn Khuzaima, 2/354 | Dārimī, 1/407 | Dāraquṭnī, 1/408

[162] Muṣannaf ‘Abd al-Razzāq, 3/193

حَتَّى إِذَا جَاءَ السَّجْدَةَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّا نَمُرُّ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ وَمَنْ لَمْ يَسْجُدْ فَلاَ إِثْمَ عَلَيْهِ وَلَمْ يَسْجُدْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ

> Rabī' was present when 'Umar ﷺ recited Sūrat al-Naḥl in the sermon on Jumu'a. When he recited the verse of prostration, he descended the pulpit and prostrated and the people prostrated also.[163]"

The fact that the Blessed Prophet ﷺ and the Companions ﷺ frequently recited whole suras in the sermon proves that the sermon is similar to ṣalāt and likewise is also a specific form of worship.

2. The sermon should be delivered the way it was transmitted to us from the Blessed Prophet ﷺ. Remember, the Companions ﷺ were the only people to learn their Dīn directly from the Blessed Prophet ﷺ and thus, they knew exactly how he delivered his sermon for Jumu'a. If they ever saw anyone deliver it differently, they became upset and rejected it immediately. Below are a few examples of their adherence to the Sunna of the Blessed Prophet ﷺ in this matter.

عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَالَ فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَيْ صَلاَةٍ

Jābir ibn Samura ﷺ said:

> The Blessed Prophet ﷺ stood when delivering the sermon, then sat and stood again. Therefore, whoever tells you that the Blessed Prophet ﷺ delivered the sermon in a sitting position is a liar. I swear by Allah ﷻ, I have prayed more than two thousand ṣalāt with the Blessed Prophet ﷺ.[164]

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ انْظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا وَقَالَ اللَّهُ تَعَالَى وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

[163] Bukharī, *man Ra'ā anna Allāh lam Yūjib al-Sajda*

[164] Muslim, *Dhikr al-Khuṭbatain*

Kaʿb ibn ʿUjra ﷺ entered the masjid when ʿAbd al-Raḥmān ibn Umm Ḥakam was sitting and delivering the sermon. He said, "Look at this despicable, vile person [*khabīth*], he is sitting and delivering the sermon even though Allah ﷻ says, 'But when they saw a transaction or a diversion, [O Muḥammad ﷺ], they rushed to it and left you standing.[165]'"

عَنْ عُمَارَةَ بْنِ رُؤَيْبَةَ قَالَ رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ

ʿUmāra ibn Ruʾaiba ﷺ said he saw Bishr ibn Marwān standing on the pulpit gesturing upwards with his hands [like orators]. He said, "May Allah ﷻ ruin those hands. Verily, I saw the Blessed Prophet ﷺ, he did not move his hands more than this [demonstrating with his hand, he raised his index finger to show how little movement the Blessed Prophet ﷺ made in the sermon].[166]"

3. We learn from the abovementioned aḥadīth that the Companions ﷺ did not tolerate the sermon resembling talks and speeches in any way, shape or form. They were adamant about two sermons [even though no ḥadīth prohibits delivering a single sermon], that the sermon precede the ṣalāt of Jumuʿa and that it be delivered in a standing position; therefore, when Kaʿb ibn ʿUjra ﷺ saw the amir sitting and delivering his sermon, he became angry and called him a despicable, vile person. Furthermore, when ʿUmāra ﷺ saw the amir waving and gesturing with his hands, he rebuffed him and explained that the Blessed Prophet ﷺ never moved his hands during the sermon and that the most he did was move his index finger. When the Companions ﷺ could not tolerate superfluous movement of the hands or even a small gesture, how would it be permissible to change the language of the sermon?

The Jumuʿa sermon is a form of worship. This is why the Blessed Prophet ﷺ forbade talking during the sermon, even one person telling another to be quiet. In one ḥadīth, he says:

[165]Muslim, *fī Qaulihī Taʿālā wa idhā Raʾau*

[166]Muslim, *Takhfīf al-Ṣalā*

> *Man Massa al-Ḥaṣā faqad Laghā* (whoever touches a pebble has committed a foolish act).[167]

The above explanation clarifies that the Jumu'a sermon is not a means to gain knowledge of the Dīn, but an act of worship that substitutes for the two units of ẓuhr. Therefore, when there is no permissibility of change in ṣalāt, there is no permissiblity of change in the sermon.

Below is a compilation of statements from scholars of three legal schools of jurisprudence:

١. قَولُهُ (وَكَونُهَا عَرَبِيَّةً) اي وَلَو كَانَتِ الْجَمَاعَةُ عَجَمًا لَا يَعْرِفُونَ الْعَرَبِيَّةَ فَلَو كَانَ لَيسَ فِيهِمْ مَنْ يُحْسِنُ الْاِتْيانَ بِالْخُطْبَةِ عَرَبِيَّةً لَمْ يَلْزَمْهُم الْجُمُعَةُ

1. Dasūqī Mālikī writes:

   And his statement that it be in Arabic, i.e., if the congregation is non-Arab and do not know Arabic; if there is none amongst them who can deliver the sermon in Arabic, then Jumu'a is not compulsory upon them.[168]

٢. (وَيُشْتَرَطُ كَونُهَا) اَي الْخُطْبَةِ (عَرَبِيَّةً) لِاِتِّبَاعِ السَّلَفِ وَالْخَلَفِ وَ لِاَنَّهَا ذِكْرٌ مَفْرُوضٌ فَاشْتُرِطَ فِيهِ ذٰلِكَ كَتَكْبِيرَةِ الْاِحْرَام

2. Ramlī Shāfi'ī writes:

   It is conditional for the sermon to be in Arabic in adherence to the earlier and later scholars [*Salaf* and *Khalaf*] because this [the sermon] is a compulsory remembrance of Allah. Therefore, the Arabic is a condition the way Arabic is conditional for the opening *takbīr* [*Allāh Akbar*] in ṣalāt.[169]

٣. (وَلَا تَصِحُّ الْخُطْبَةُ بِغَيرِ الْعَرَبِيَّةِ مَعَ الْقُدْرَةِ) عَلَيهَا بِالْعَرَبِيَّةِ (كَقِرَاءَةٍ) فَاِنَّهَا لَا تُجْزِئُ بِغَيرِ الْعَرَبِيَّةِ وَ تَقَدَّمَ (وَتَصِحُّ) الْخُطْبَةُ بِغَيرِ الْعَرَبِيَّةِ (مَعَ الْعِجْزِ) عَنْهَا بِالْعَرَبِيَّةِ

3. Bahūtī Ḥanbalī writes:

   And it is impermissible to deliver the sermon except in Arabic [if one knows Arabic] like the recitation; the sermon will not suffice

[167] Muslim, *Faḍl man Istama'a* | Abū Dāwūd, *Faḍl al-Jumu'a*

[168] Ḥāshiyat al-Dasūqī 'alā al-Sharḥ al-Kabīr, 1/378

[169] Nihāyat al-Muḥtāj 'an Sharḥ al-Minhāj, 2/304

> except in Arabic and before the ṣalāt. Though if one does not know Arabic, the sermon can be delivered in another language.[170]

Now none can raise the question as to why the sermon should be delivered in Arabic if no one understands it. It is because, as we previously learned, that the sermon is not to teach, inform or advise in matters of Dīn, but that it is simply a form of remembrance of Allah ﷻ. This is why when the Companions ﷺ overran the Byzantine, Persian Empires and northern Africa, they did not change the language of the sermon, though many were fluent in the languages of the lands they conquered.

How many Muslims are there who do not know the meaning of *Samiʿ Allāh liman Ḥamida*, the meaning of tashahhud or the supplication of *Qunūt*? Are we going to change the language of every act of worship?

In summary, the sermon must be in Arabic only. If one wants to advise the people, he can do so before the sermon or after Jumuʿa.

Delivering a Speech before the Sermon

As has been previously mentioned, there are many conditions for the sermon of Jumuʿa that do not apply to other talks and speeches. Therefore, aḥadīth state, in fact order, that the sermon must be shorter than the ṣalāt. In that case, it is good for the imam to take advantage of the congregation and advise them on matters of Dīn.

In the time of the Blessed Prophet ﷺ, learning and teaching were two essential aspects of the life of the Companions ﷺ; therefore, there was no need for a talk on matters of Dīn in Jumuʿa.

This tradition was first started during the caliphate of ʿUmar ﷺ. In his time, when the Companion Tamīm al-Dārī ﷺ saw the need to educate the people, he asked ʿUmar ﷺ if he would allow him to say a few words before the sermon. In the beginning, ʿUmar ﷺ refused but then allowed him sometime later. After that, Tamīm ﷺ would give talks until ʿUmar ﷺ appeared for the sermon, and this continued during the caliphate of ʿUthmān ﷺ. This incident is narrated in Musnad Aḥmad.

Ibn Shihāb al-Zuhrī says:

أَوَّلُ مَنْ قَصَّ تَمِيمٌ الدَّارِيُّ عَلَى عَهْدِ عُمَرَ ، اِسْتَأْذَنَهُ فِي كُلِّ جُمُعَةٍ مَقَامًا فَأَذِنَ لَهُ ، فَكَانَ يَقُومُ،

[170]Kashf al-Qināʿ ʿan Matan al-Iqnāʿ, 2/36

قَالَ : ثُمَّ اسْتَزَادَهُ مَقَامًا آخَرَهُ فَزَادَهُ ، فَلَمَّا كَانَ عُثْمَانُ اِسْتَزَادَهُ مَقَامًا آخَرَ ، فَكَانَ يَقُصُّ فِي الْجُمُعَةِ ثَلَاثَ مَرَّاتٍ

> The first to deliver a talk [*wa'ẓ*] was Tamīm al-Dārī ﷺ. He asked 'Umar ﷺ if he could give a talk before Jumu'a, and 'Umar ﷺ granted him permission to do so. After the first talk, he asked if he could deliver a second one and was granted permission for that as well. Then he asked 'Uthmān ﷺ during his caliphate, who also accepted and allowed him to deliver talks before Jumu'a. Tamīm al-Dārī ﷺ delivered three talks a week.[171]

Then Abū Huraira ﷺ continued this Sunna and would narrate aḥadīth before the imam arrived at the pulpit. Imam Ḥākim narrates in his *Mustadrak* from Muḥammad ibn Zaid who said:

كَانَ أَبُو هُرَيْرَةَ يَقُومُ يَومَ الْجُمُعَةِ إِلَى جَانِبِ الْمِنْبَرِ فَيَطْرَحُ أَعْقَابَ نَعلَيهِ فِي ذِرَاعَيهِ ثُمَّ يَقْبِضُ عَلَى رُمَانَةِ الْمِنْبَرِ ، يَقُولُ : قَالَ أَبُو الْقَاسِمِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، قَالَ مُحَمَّدٌ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : قَالَ الصَّادِقُ الْمَصْدُوقُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، ثُمَّ يَقُولُ فِي بَعْضِ ذٰلِكَ وَيلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فَإِذَا سَمِعَ حَرَكَةَ بَابِ الْمَقْصُورَةِ بِخُرُوجِ الْإِمَامِ جَلَسَ

> Abū Huraira ﷺ would stand next to the pulpit on Jumu'a, his shoes in his hands, and say, "'Abū al-Qāsim ﷺ said, Muḥammad ﷺ said, Ṣādiq Maṣdūq ﷺ said," etc. Sometimes Abū Huraira ﷺ said, "The Arabs will be destroyed by an evil that will befall them." When he heard the door of the imam's room open he sat down.[172]"

Both of the abovementioned aḥadīth prove that the practice of a short talk before the sermon of Jumu'a began during the time of the righteous caliphs and was delivered in the presence of a large audience of Companions ﷺ. Some people object saying, "It states in one ḥadīth that the Blessed Prophet ﷺ forbade circles/gatherings [*ḥalaqa*] before Jumu'a in the masjid, which implies the impermissibility of a talk before Jumu'a." But the question is that if this was the true meaning of this ḥadīth, then the Companions ﷺ

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[171] Muṣannaf 'Abd al-Razzāq, 3/219 | Musnad Aḥmad, *Ḥadīth Sā'ib ibn Yazīd* [with slightly different wording] | al-Mu'jam al-Kabīr, 6/277 [with slightly different wording]

[172] Mustadrak, 1/358

would never have allowed these talks. The Companions ﷺ themselves gave talks before Jumu'a with the permission of the righteous caliphs; also, neither the Companions nor the Mothers of the Believers ﷺ [*ummahāt al-muminīn*] raised any objections against it. This is clear evidence that the true meaning of the ḥadīth has not yet been understood by the objectors. Also, the ḥadīth masters and jurists never took this meaning from the ḥadīth, but in fact endorsed the practice of delivering a talk before the sermon.

The correct explanation of this ḥadīth is that a gathering should not be held in circles but in straight lines, so that people are ready for the sermon when it begins. If they were in circles, there would be big gaps in the lines and also a lot of running and shuffling around once the imam appears for the sermon.

Can a Woman Lead?

Can a woman lead the ṣalāt of Jumu'a?

There are two scenarios here:

1. A woman leading a congregation of both men and women: In that case, most Muslims will agree that there is no room for reasoning in this matter and that it is absolutely impermissible. This is in addition to many of the problems it creates. For example:

    a. Utter shamelessness that a woman bows and prostrates while men observe her from behind.

    b. Reciting the Qur'an beautifully though Qur'an itself says:

    يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

    So, do not be too soft in your speech, lest someone having a disease in his heart should develop fancies, [about you], and do speak with appropriate words.[173]

    And should she avoid adorning her voice during recitation, she would be held in contempt for rejecting the ḥadīth in which the Blessed Prophet ﷺ said:

[173] 33:32

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

Beautify the Qur'an with your voices.[174]

Also, it is narrated by Barā' ibn ʿĀzib ﷺ that the Blessed Prophet ﷺ said:

حَسِّنِوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا

Recite the Qur'an in your beautiful voices because a beautiful voice enhances the beauty of the Qur'an.[175]

c. Due to her menstrual period and other feminine issues, a woman will not be able to lead ṣalāt on certain days of the month. The days in which she does not come for ṣalāt would announce to the whole community that the imam is on her period; although this is a personal issue that should not be revealed to anyone, let alone other men.

d. It is unequivocally rejected in the aḥadīth. It is narrated by Jābir ﷺ that the Blessed Prophet ﷺ said:

أَلَا لَا تَؤُمَّنَّ امْرَأَةٌ رَجُلاً

Careful! No woman should lead the men.[176]

e. Furthermore, there is no evidence that a woman ever led Jumuʿa in the lifetime of the Blessed Prophet ﷺ, the Companions ﷺ, the First Successors or even anywhere in the annals of history. Though many women of piety, taqwā and knowledge passed in our Muslim community, none of them ever led Jumuʿa.

2. The other possibility is that a woman only leads other women in Jumuʿa; however, this is also impermissible because Jumuʿa is not compulsory upon women and cannot be established without men. Moreover, we do not find any such evidence of this [a woman leading other women in Jumuʿa] in the teachings of the Blessed Prophet ﷺ.

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[174]Abū Dāwūd, *Istiḥbāb al-Tartīl* | Nasā'ī, *Tazyīn al-Qur'ān bi al-Ṣaut*

[175]Shuʿab al-Īmān, *Ḥassin al-Qur'an* | Sunan al-Dārimī, *Bāb al-Taghannī bi al-Qur'an*

[176] Ibn Māja, *fī Farḍ al-Jumuʿa*

Two Congregations in One Masjid

The purpose of Jumu'a is to bring people together. This is why it is better that Jumu'a be prayed in a central masjid and not separately in smaller masajids. For the same reason, it is preferable that only one congregation be held in one masjid unless required by necessity. For example, if space is limited in the masjid or local regulations specify a maximum capacity, then two congregations can be held in one masjid. The only condition is that the arrangements for the second congregation be made by the board of that masjid. The Shari'a condemns that each group or sect prays its own Jumu'a, as there is no place for sectarianism in Islam.

تم بحمد الله

وآخر دعوانا الحمد لله رب العالمين والصلاة والسلام علي سيد
المرسلين وخاتم النبيين وحبيب رب العالمين وعلي اله واصحابه
واتباعه اجمعين برحمتك يا ارحم الراحمين

And our final supplication is that all praise is due to Allah, the Cherisher of the Worlds, and may His eternal peace and blessings be upon the Master of the Messengers, the Seal of the Prophets, the Beloved to the Lord of the Worlds, Muhammad ﷺ, and upon his family and companions, and all those who followed him, with your Mercy, O Most Merciful of the Merciful.

Can a woman lead in Jumu'a?

What are the obligatory and sunna requirements of the Jumu'a sermon?

Is the first call [*adhān*] for Jumu'a an innovation?

Can the sermon be delivered in a language other than Arabic?

Can Jumu'a be held before noon?

Questions such as these have often been the cause of much controversy and confusion within the Muslim community. This book addresses these issues in a simple and concise format which is both easy to understand and thoroughly referenced so as to provide a comprehensive picture in light of the Qur'an and Sunna.

Inlayed with fine points and rational explanations, *The Essentials of Jumu'a* offers insight into this holiest of days and eliminates many of the misunderstandings regarding various Jumu'a-related issues. It lays out the conditions for establishing Jumu'a, the effects and consequences of missing Jumu'a, the special time of Jumu'a when Allah ﷻ guarantees acceptance of all *du'ā* (supplications), the history and etymology of Jumu'a, and many other relevant and interesting facts. The author covers a wide array of topics within this book, making it useful for the imam and the congregation.

The Essentials of Jumu'a is a complete handbook necessary for any Muslim who wishes to understand the place of Jumu'a within Islam.

SHAIKH IBRĀHĪM MADANĪ was born in the blessed city of Madina, where he began memorization of the Holy Qur'an and study of Hadith. As a child, he attended the lessons of the great Shaikh of Hadith, Muhammad Zakariyyā, winning his adoration and *du'ā*.

In 1980, Shaikh Zakariyya instructed him to study at Dār al-'Ulūm (Holcombe, England) where he completed memorization of the Holy Qur'an and his study of the sciences of Qur'an and Hadith. In 1987 he served as Imam in Ontario, before moving to New York with his father and brothers to help establish Dār al-'Uloom al-Madania, the largest traditional school of Islamic sciences in North America.

Since 1991, Shaikh Ibrāhīm has been teaching Arabic, Islamic Jurisprudence, Hadith, and Qur'an. He regularly lectures at colleges, churches and mosques all over the United States and abroad. In addition to delivering inspirational talks daily in the blessed month of Ramadan and giving sermons every Jumu'a, he has conducted sessions on the attributes of Allah ﷻ, the Pious Predecessors, and the exegesis [*tafsīr*] of the Qur'an. All of his sessions can be heard and downloaded for free from *www.madania.org*.

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